THE
Sincere Convert:
DISCOVERING
The small number of true BELEEVERS,
And the great difficulty of Saving CONVERSION.

Wherein is excellently and plainly opened these choyce and Divine Principles;

Viz.
1. That there is a God, and this God is most glorious.
2. That God made Man in a blessed estate.
3. Mans misery by his Fall.
4. Christ the onely Redeemer by price.
5. That few are saved, and that with difficulty.
6. That Mans perdition is of himselfe.

By THO: SHEPHEARD, sometimes of *Emanuel* Colledge in *Cambridge*.

The fifth Edition, corrected, and much amended by the Author.

Strait is the gate, and narrow is the way which leadeth unto life, and few there be that finde it, Mat. 7. 14.

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1815
1650
165

John
Mabberly
His Book
May 23 1737

If any one this book shall
fir
shore they Cbe so kind
as to Kestor it to me
for under is the owner
nom pray Sue

J M

1737

To the Christian READER.

IN *these evill and perrilous times, God hath not left us without some choice mercies. Our sinnes abound, and his mercies superabound. The* LORD *might justly have spoken those words of death against us, which of old he did against the Jewes*; I have taken away my peace from this people, loving kindnesse and mercies, *which had he pulled from us, we had had cause enough to mourn with* Rachel, *and to refuse comfort; for all our happinesse* lies *wrapt up in* peace, lovingkindnesse, *and* mercy. *But God is yet good unto* Israel, *he commands deliverances for* Jacob, *he overrules all the powers of darknesse, and tells the sons of* Belial, (*men of corrupt minds, and cursed practises*) *that* they shal proceed no further, *but* that their folly shall

Psal. 73. 1. Psal. 44. 4. Psal. 76. 10

2. Tim. 3. 9.

ſhall be manifeſt unto all. *He makes all enemies, all Deuils, all creatures, to further his own glory, and the good of his peculiar people. When times are naught and dangerous, he ſaith,* Come my people, enter into thy chambers, and ſhut thy doores about thee, hide thy ſelfe as it were for a little moment, till the indignation be over-paſt. *If troubles threaten life, he ſaith,* When thou paſſeſt through the wates I will be with thee, and through the rivers they ſhal not over-flow thee; when thou walkeſt through the fire, thou ſhalt not bee burnt, neither ſhall the flames kindle upon thee; for I am the Lord thy God, &c. *When enemies are incenſed, feare and ſorrowes multiplyed, he ſaith,* Feare thou not, for I am with thee, be not diſmaied, for I am thy God, I will ſtrengthen thee, I will help thee, yea I will uphold thee with the right hand of my righteouſneſſe. Behold, all they that were incenſed againſt thee, ſhall be aſhamed, and condemned, they ſhall be as nothing, and they that ſtrive with thee

Iſa. 26. 20.

Iſa. 43. 3.

Iſa. 41. 10, 11.

ſhall

shall perish. *Such words of comfort and life doth God speak unto his. And among other mercies he stirres up the spirits of his Servants to write many pretious truths and tractates to further the everlasting good of his beloved ones. If the* bottomlesse pit be open, *and* smoak rise thence, *to darken the aire, and obscure the way of the Saints,* Heaven also is opened, *and there are lightnings and voyces to inlighten their spirits, and direct their paths. Had ever any age such lightnings as we have? Did ever any speake since Christ and his Apostles, as men now speake? We may truly and safely say of our Divines and writers,* The voyce of God, and not of man: *Such abundance of the Spirit hath God powred into some men, that it is not they, but the Spirit of the Father that speakes in them.* Rev. 5. 2. Rev. 11. 19.

What infinite cause hath this age to acknowledge the unspeakable mercy of God in affording us such plenty of spirituall Tractates, full of Divine, necessary, and conscience-searching truths, yea pretious soule-comforting, and soule-improving truths?

truths? such whereby Head, Heart, *and* Soul-cheating errours *are discovered, and prevented; such as soundly difference true grace from all seemings and paintings. No time, no Nation, exeeeds us herein; and shall we that abound in truths be penurious in praises?*

Consider, Reader, whither spirituall truth be not worthy of thy choycest prayses. Every Divine truth is one of Gods eternall thoughts, it's heaven-born, and beares the Image of the most high. Truth is the glory of the whole sacred Trinity: Hence the Spirit *is called* Truth, 1 *John* 5.6. Christ *is called* Truth, *John* 14. 6. *and* God *himselfe is said to be* the God of Truth, *Deut.* 32. 4. *It is so delightfull to him, that* his eyes are ever upon the Truth, *Jer.* 5. 1. *and when the onely wise God would have men make a purchase, he counsels them to* buy the Truth. *And is it not good counsell? Is it not a good purchase? Can you bestow your pains, or lay out your money better? If you be dead in sins and trespasses,* Truth *is the seed of a new life, of a heavenly birth; Jam.* 1. 18. *If you be in any bondage,*

Truth

Truth *can make* you free, *John* 8. 32. *If compaſſed about with enemies,* Truth *can ſhield thee,* Pſal. 91. 4. *If you be full of filthy thoughts and luſts, or any impurities, the* Truth *can ſanctifie you,* Joh. 17. 17. *If darkneſſe and faintneſſe poſſeſſe your ſouls,* Truth *is* lumen & pabulum animæ, *the light and life of the ſoule,* Pſal. 119. 105.

Let us then advance our thoughts of Truth, *and rate it above all ſublunarie things, and buy it though it coſt us all: it is no* Simony, *it is not too deare, you cannot over-value* Truth. *It is ſiſter to the* Peace of God *which paſſeth all underſtanding: See how God himſelfe eſtimates his word and truth,* Pſal. 138. 2. Thou haſt magnifi'd thy word above all thy Name. *Whatſoever God is known by beſides his* word, *is beneath his* word. *Take the whole Creation, which is* Gods Name *in the greateſt letters, it's nothing to his word and truth. Therefore Chriſt tells the Phariſees it is eaſier for heaven and earth to paſſe, then one tittle of the Law to faile. If the leaſt* Jod *or* Tittle *of the* Law, *be prized by God above all* John 21. 15. 16, 17.

the world, let us take heed of undervaluing the great and glorious Truths of the Gospel, *and settle it as a law upon our hearts, that we can never over-prize or yeeld sufficient praise for any truth.*

Men can praise God for the blessings of the field, the Seas, the womb, and of their hops; but where is the man that praises God for this blessing of blessings, for Truth, *for good* Bookes, *and heavenly* Treatises? *Men seldome purposely lift up their hearts and voices to heaven to praise God for the riches of knowledge bestowed upon them. In good Books you have mans labour, and Gods truth; the tribute of thanks is due for both, that God inables men to so great labours, and that he conveye such pretious treasure through earthen vessells.* David *thought it his duty to praise God for* Truth, psal. 143. 2. *and hath left it upon record for our imitation. He saw such excellency, and found so much sweet gain in* Truth, *that hee must break out into praises for it.*

Reader, *give over thy old wont of slighting and censuring mens labours. Experience hath long since told thee, that no*

good

good comes that way. Now learn to turne thy prejudice unto praises, and prove what will be the fruit of honouring and praising God for truths dispensed by his faithfull servants. Let me tell thee, this is a chief way to keep Truth *still amongst us. If* Truths *be not received* with the love of them, *and God honoured for them, presently* strong delusions *come, &* Truth *must suffer or flie. God hath made good that promise in* Jeremie, *he hath revealed unto us* abundance of peace and truth, *and we through ingratitude have forfeited both. Our peace is shaken, and who can promise himself with* Hezekiah, *there shall be peace and truth* in my dayes; *Peace may faile thee, but let not* Truth. *Every good Christian may and should say with the good King, there shall be* Truth *in my dayes, if not* Peace *and* Truth, *I will so far honour* Truth, *as to receive the* love of it. *I will hold it fast by faith, hold it forth by practice, praise God daily for it, and venture all in defence of it. So did the Martyrs, whose memory is sweet, and whose reward is great. It is better suffering for truth, then*

then with truth: yet if Truth *must ſuffer, or can die, better it is to die with* Truth, *then out-live it.*

But *that* Truth *may live, and we live by* Truth, *let us magnifie God much for* Truth, *for his Word, and good books that ſpring thence. Some probably may ſay, it's enough to praiſe God for his Word, other books are not* tanti. *Wilt thou praiſe God for the ſea, and be unthankfull for the rivers and ſprings? Wilt thou lift up thy voyce for the great waters, and be ſilent for the ſilver drops and ſhowres? If the former rain affect thee, be not ungratefull for the latter. God would have men to value his ſervants, and praiſe him for their labours.*

But they have errors in them.

Bee it ſo, ſhall we refuſe to praiſe God for the Flowers and the Corne, becauſe there be ſome Weeds in the Garden, and Thiſtles in the Field? Prejudice not thy ſelfe, buy, read, take thy delight; here is a Garden without Weeds, a Corne-Field without Cockle or Darnell, Thorn or Thiſtle. Art thou a Sincere Convert? *Here are truths ſutable, ſolid, and whole-*

wholsome, thou mayst feed and feast without feare.

The Author is one of singular piety, inward acquaintance with God, skil'd in the deceits of mens hearts, able to enlighten the dark corners of the little world, and to give satisfaction to staggering spirits. His work needs not the purple of anothers commendation to adorn it. But because custome, not necessity (for it is Truths *prerogative to travell without a passport,) I say, because custome causeth* Truth *to crave and carry Epistles commendatory; know that the work is weighty, quick, and spirituall, and if thine eye be single in perusing it, thou shalt find many pretious soul-searching, soul-quickning, and soul-enriching truths in it: yea, be so warned and awakned, as that thou canst not but blesse God for the man and matter, unlesse thou be possest with a dumb Devill.*

To conclude, Christian Reader, take heed of unthankfulnesse; spiritual mercies should have the quickest and fullest praises. Such is this work, thou foresawest it not, thou contributedst nothing to

the

the birth of it; It's a preventing mercy. By it, and other of the same nature, God hath made knowledge to abound, the waters of the Sanctuary are daily increased, and grown deep. Let not the waters of the Sanctuary *put out the fire of the* Sanctuary. *If there be no praise, there is no fire. If thy* head *be like a Winters Sunne, full of light, and* heart *like a Winters earth, without fruit, feare least thy* light *end in utter* darkneſſe, *and the* Tree of knowledge *deprive thee of the* Tree of life. *The Lord grant thou mayest finde such benefit by this worke, as that thy heart may be ravished with* Truth, *nd raised to praise God to purpose, and made to pray,* Lord ſtill ſend forth thy light and truth, that they may lead us: *So prayes,*

Thine in Chriſt,

W. GREENHIL.

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Another Booke published by Mr. *Thomas Shepheard*; called, *The sound Beeleiver.*

An

An Introduction to the WORK.

THE knowledge of Divinity is neceſſary for all ſorts of men, both to ſettle and eſtabliſh the good, and to convert and fetch in the bad. Gods Principles pul down Satans falſe Principles ſet up in mens heads, loved and beleeved with mens hearts, and defended by their tongues; whilſt ſtrong holds remain unſhaken, the Lord Jeſus is kept off from conquering of the ſoul.

Now ſpirituall Truths are either ſuch as tend to enlarge the underſtanding, or ſuch as may work chiefly upon the affections. I paſs by (in this knowing Age) the firſt of theſe, and (being among a people whoſe hearts are hard enough) I begin with the latter ſort: For the *underſtanding* although it may literally, yet it never ſavingly entertaines any truth, untill the *affections* be therewith ſmitten and wrought upon.

The principall heads inſiſted upon. 1.

I ſhall therefore here proſecute the unfolding of theſe Divine Principles.

Firſt, that there is one moſt glorious God.

2. Secondly, that this God made all Mankind at first in *Adam* in a most glorious estate.

3. Thirdly, that all Mankind is *now* fallen from that estate, into a bottomlesse gulfe of sin and misery.

4. Fourthly, that the Lord Jesus Christ is the *onely* meanes of Redemption out of this estate.

5. Fifthly, that those that are saved out of this wofull estate by Christ, are *very few*, and these few are saved with much difficulty.

6. Sixthly, that the greatest cause why so many dye, and perish in this estate, is from *themselves*: either

1. By reason of their *bloudy ignorance*, they know not their misery: or

2. By reason of their *carnall securitie*, they feele not, they groane not under their sin and misery.

3. By reason of their *carnall confidence*, they seek to help themselves out of their misery by their own duties, when they see or feel it: or

4. By reason of their *False Faith*, whereby they catch hold upon, and trust unto the merits of Christ too soone, when they see and feele they cannot help themselves.

THE

THE SINCERE CONVERT.

Discovering the small number of true BELEEVERS.

CHAP. I.

That there is a God, and this God is most glorious.

Exod. 33. 18.

I beseech thee shew me thy glory.

THis is the first Divine Truth, and there are these two parts considerable in it.

1. That there is a *God.*
2. That this God is *most glorious.*

The first Principle

I will begin with the first part, and prove (omitting many Philosophi-

There is a God.

call Arguments) that there is a God, *a true God*: for every Nation almost in the world, untill Christs coming, had a severall God. Some worshipped the *Sunne*, some the *Moone*, called by *Ezekiel*, *The Queen of Heaven*, which some made Cakes unto: Some *the whole Heavens*, some worshipped the *fire*, some the *brute beasts*, some *Baal*, and some *Moloch*. The Romans (saith *Varro*) had 6000gods: who imprisoning the light of nature, *were given up to sinnes against nature*, either to worship *Idols* of mans invention, as the ignorant: or *GOD and Angells* in those Idolls, as the learned did: but these are all false Gods.

Plin. lib. 1. Nat Hist.

Rom. 1.

God the Being of Beings,

I am now to prove that *there is one true God*, the Being of Beings, or the first Beeing. Although the proving of this point seems needlesse, because every man runs with the cry, and saith *there is a God*; yet few throughly beleeve this point. Many of the children of God, who are best able to know mens hearts, because they *onely* study

ſtudy their hearts, feel this temptation, *Is there a God?* bitterly aſſaulting them ſomtimes. The Devil will ſometimes undermine, and ſeek to blow up the ſtrongeſt walls & bulwarks. The light of Nature indeed ſhewes, that there *is* a God; but how many are there, that, by foule ſins againſt their conſcience, blow out and extinguiſh almoſt all the light of Nature? And hence though they dare not conclud, becauſe they have ſome light, though dim; yet if they ſaw their heart, they might ſee it ſecretly, ſuſpect, and queſtion, *whither there be a God*: but grant that none queſtions this truth, yet we that are builders, muſt not fall to a work, without our maine props, and pillars: It may appeare therefore that there is a God, from theſe grounds.

There is a God.

Sin blots out the light of Nature.

Firſt, *From the works of God, Rom.* 1. 20. When we ſee a ſtately houſe, although we ſee not the man that built it, although alſo we know not the time when it was built, yet will we conclude thus, Surely ſome wiſe Artificer

The firſt ground to prove a God.

There is a God.

tificer hath been working here: can we, when we behold the ſtately theater of Heaven and Earth, conclude other, but that the finger, armes, and wiſedome of God hath been here, although wee ſee not him that is inviſible, and although we know not the time when he began to build? Every creature in Heaven and Earth is a loud preacher of thīs truth: Who ſet thoſe candles, thoſe torches of heaven on the table? who hung out thoſe Lanthorns in heaven to enlighten a dark world? who can make the ſtature of a man, but one wiſer then the ſtone out of which it is hewne? could any frame a man, but one wiſer & greater than man? who taught the Birds to build their neaſts, and the Bees to ſet up & order their cō-nonwealth? who ſends the Sun poſt from one end of heaven to the other, carrying ſo many thouſand bleſſings to ſo many thouſands of people & kingdoms? what power of man or Angels can make the leaſt pile of graſſe, or put life into the leaſt fly, if once dead?

There

There is therefore a power above all created power, which is *God*.

There is a God.

Secondly, *From the word of God*; There is such a Majesty stirring, and such secrets revealed in the word, that if men will not be wilfully blind, they cannot but cry out, *the voice of God, & not the voice of man*. Hence *Calvin* undertakes to prove the Scripture to be the word of God, by reason, against all Atheists under heaven. Hast thou not thought sometimes at a Sermon, the Minister hath spoken to none but thee, & that some or other hath told the Minister what thou hast said, what thou hast done, what thou hast thought? now that word which tells thee the thoughts of thy heart, can be nothing else but the word of an all-seeing God, that searcheth the heart.

The 2d. ground to prove a God.

Again, that word which quickneth the dead, is certainly Gods word, but the word of *God* ordinarily preached, *quickneth the dead*, it maketh the blind to see, the dumb to speak, the deafe to hear, the lame to walk, those that never felt their sinnes to load them, to

It is the word of God that quickens the dead.

There is a God.

mourn, those that never could pray, to breathout unutterable groans and sighes for their sins.

The third ground to prove a God.

Thirdly, *From the children begotten of God*: For we may read in mens foreheads, as soon as ever they are born, the sentence of death; and we may see by mens lives what hellish hearts they have. Now there is a time that some of this monstrous brood of men are quite changed, and made all new; they have new minds, new opinions, new desires, new joyes, new sorrows, new speeches, new prayers, new lives, and such a difference there is betwixt these & others, that they are hated by others, who loved them well while they loved their sinnes: and whence came this strange change? Is it from themselves? No; for they hated this new life, and these new men once themselves. Is it because they would be credited thereby? No, it is to be hated of father, mother, friends, and maligned every where. Is it out of simplicity, or are their brains grown crazie? They were indeed once fools,

John 3.3.

and

and I can prove them all to bee *Solomons* fooles: but even ſimple men have bin known to be more wiſe for the world, after they have been made new. But laſtly, is it now from a ſlaviſh fear of hell, which works this alteration? Nothing leſſe; they abhor to live like ſlaves in Bridewell, to do all for feare of the whip.

There is a God.

The fourth ground to prove a God.

Fourthly, *from Gods Regiſter, or Notary, which is in every man; I mean, the Conſcience of man*; which telleth them there is a God: and although they ſilence it ſomtimes, yet in time of thunder, or ſome great plague, as *Pharaoh*, or at the day of death, then they are neer Gods Tribunall, when they acknowledge him clearly. The fearfull terrors of conſcience prove this, which like a Bailiffe arreſts men for their debts; *Ergo*, there is ſome Creditor to ſet it on; ſometimes like a hangman it torments men, *Ergo*, there is ſome ſtrange Judge that gave it that command. Whence ariſe theſe dreadfull terrors in men? Of *themſelves*? No ſurely, all deſire to be in

There is a God.

peace, and so to live and sleepe in a whole skin. Comes it from *Melancholy*? No; for *Melancholy* comes on by degrees; these terrors of conscience surprise the soule suddenly at a Sermon, suddenly after the Commission of some secret foule sin. Again, melancholy sadnes may be cured by Physick; but many Phisitians have given such men over to other Phisitians. Melancholy sadnesse may bee born, *but a wounded spirit who can bear?* Thus you see that *there is a God.*

Object.

Object. Who ever saw God, that every one is thus bold to affirme that there is a God?

Answ.

Answ. Indeed his face never was seene by mortall man, but his backparts have been seen, are seen, and may be seen by all the world, as hath been proved.

Object.

Object. All things are brought to passe by second causes.

Ans. 1.

Answ. 1. What though? Is there no Master in the House, because the Servants do all the work? This great God maintains state by doing all by the

the creatures ſubjection; yet ſometimes we may crie out in beholding ſome ſpeciall peeces of his adminiſtration, Here is the finger of God. There is a God.

2. What though there be ſuch confuſion in the world, as that ſhillings ſtand for pence, and counters ſtand for pounds, the beſt men are bought and ſold at a low rate, and worſt men prized and preferred; yet if wee had eyes to ſee & conceive, we ſhould ſee an harmony in this diſcord of things. God is now like a wiſe Carpenter, but hewing out his worke. There is a lumber and confuſion ſeemingly among us, let us ſtay till the day of judgement, and then we ſhall ſee infinite wiſdome in fitting all this for his own glory, and for the good of his people. *Anſ.* 2.

Object. But if there be a God, why heares hee not his peoples Prayers? why doth he forget them when they have moſt need of him? *Object.*

I anſwer; *Noah's Dove* returns not preſently with an Olive-branch of peace in his mouth. Prayer ſomtime *Anſw.*

that

There is a God.

that speed well, return not presently; for want of company enough to fetch away that abundance of mercy which God hath to give. The Lord ever gives them their asking in mony or mony-worth, in the same thing or a better. The Lord ever gives his importunate beggers their desires, either in pence by little and little, or by pounds; long he is many times before he gives, but payeth them wel for their waiting.

Use. 1. A discovery of Atheisme.

This is a use of *reproof to all Atheists* either in *opinion* or *practise*.

First, in *opinion*; such as either conclude, or suspect there is no God. Oh blasphemous thoughts! Are there any such men? Men! nay beasts, nay Devils, nay worse than Devils, for they *beleeve and tremble*. Yet *the foole hath said in his heart, there is no God*, Psa. 14. 1. Men that have little heads, little knowledge, without hearts, as scholars somtimes of weak brains, being guided onely by their books, seeing how things come by second causes, yet cannot raise their dull thoughts

to

to the beholding of a firſt cauſe. Great Polititians are like children, alwayes ſtanding on their heads, and ſhaking their heeles againſt heaven; theſe think religion to be but a peece of policie, to keepe People in awe: prophane Perſons deſiring to goe on in ſin, without any rub or check for ſin, blow out all the light of nature, wiſhing there were no God to puniſh, and therefore willing to ſuſpect and ſcruple that not to be which indeed is. Thoſe alſo that have ſinned ſecretly, though not openly againſt nature, or the light of conſcience: God ſmites men for inceſt Sodomy, ſelf-pollution, with diſmall, blindeneſſe. Thoſe alſo that are notorious worldlings, that look no higher than their barns, no further than their ſhops: the world is a pearle in their eye; they cannot ſee a God. There is a God.

Laſtly, I ſuſpect thoſe men that never found out this thief, this ſin, that was bred & born with them, nor ſaw it in their own hearts, but there it lies ſtill in ſome darke corner of their ſouls,

There is a God.

If no God, no heaven nor hell.

souls to cut their throats: these kind of men sometimes suspect there is no God. O this is a grievous sin; for if no God, no Heaven, no Hell, no Martyrs, no Prophets, no Scriptures. Christ was then a horrible lier, and an Impostor. Other sins wrong and grieve God, and wound him, but this sin stabs the very heart of God, it strikes at the life, and is (as much as lies in sinfull man) the death of God: for it saith, *There is no God.*

A second reproof to Atheists.

Secondly, this reproveth Atheists *in practice*, which say there is a God, and question it not, but in works they deny him. He that plucks the King from his Throne, is as vile as he that saith, he is no King. These men are almost as bad as Atheists in opinion. And of such dust-heaps we may find in every corner, that in their practice deny God, men that set up other gods in Gods room, their *wealth*, their *honour*, their *pleasure*, their *backs*, & *bellies* to be their gods: men that make bold to doe that against this true God, which Idolaters dare not doe against their

their Idoll gods, and that is, continually to wrong this God; Men that ſeek not for all they want by prayer, nor return all back again to God by praiſe. There is a God.

A ſecond uſe is, *for Exhortation*. O labour to ſee and behold this God. Is there a God, and wilt thou not give him a good look? O paſſe by all the rivers, till thou come to the ſpring-head; wade through all creatures, untill thou art drowned, plunged, and ſwallowed up with God. When thou ſeeſt the Heavens ſay, Where is that great Builder that made this? When thou heareſt of mutations of Kingdomes, ſay, Where is the Lord of Hoſts, the great Captain of theſe Armies? When thou taſteſt ſweetnes in the creature, or in Gods Ordinances, ſay, Where is ſweetnes it ſelf, beauty it ſelfe? Where is the Sea of theſe drops, the Sun of theſe beams? Oh that men ſaw this God; it's heaven to behold him: thou art then in a corner of Hell, that canſt not, doſt not ſee him, and yet what is leſs known than God? *Uſe.* 2.

There is a God.

God? Methinks when men hear there is a God about them, they ſhould lie groveling in the duſt, becauſe of his glory: If men did ſee him, they would ſpeake of him; Who ſpeaks of God? Nay, men cannot ſpeake to God; but as beggers have learned to cant, ſo many a man to pray. Oh men ſee not God in prayer, therefore they cannot ſpeak to God by prayer. Men ſin, and God frowns, (which makes the Devils to quake) yet mens hearts ſhake not, becauſe they ſee him not.

Uſe 3. Make choyce of God for thy God.

Uſe 3. Oh make choice of this God as thy God. What though there be a God, if it be not thy God, what art thou the better? Down with all thy Idol gods, & ſet up this God. If there be any creature that ever did thee any good, that God ſet not a work for thy good, love that, think on that as thy *God*. If there be any thing that can give thee any ſuccour on thy death-bed, or when thou art departed from this world, take that to be thy *God*. Thou mightſt have bin born in *India* & never have heard of this true God, but

but worshipped the Devill for thy God: O therefore make choyce of him alone to be thy God; give away thy selfe wholly and for ever to him, and he will give away his whole selfe everlastingly unto thee. Seek him weeping, & thou shalt find him. Bind thy selfe by the strongest oathes and bonds in Covenant to be his, and he will enter into covenant with thee, and so be thine, *Jer.* 50. 3, 4, 5.

There is a glorious God.

The fourth use is, an use of *comfort* to them that forsake all for this God: thou hast not lost all for nought, thou hast not cast away substance for shadows, but shadowes for somewhat. *Prov.* 8. 18. When all comfort is gone, there is a *God* to comfort thee. When thou hast no rest here, there is a God to rest in: when thou art dead, he can quicken thee; when thou art weak, he is strong; and when friends are gone, he will be a sure one to thee.

Use. 4,

Thus much of the first part of this doctrine, or divine Truth, that *there is a God*: Now it followeth to shew you that this God is a *most glorious God*, &

There is a glorious God.

that in foure things he is glorious.

1. *In his* ESSENCE.
2. *In his* ATTRIBVTES.
3. *In his* PERSONS.
4. *In his* WORKS.

1. Gods Essence.

1. He is Glorious in his *Essence*. Now what this Glory is, no man or Angel hath, doth, or ever shall know; their cockle-shell can never comprehend this Sea; he must haue the wisdome of God, and so be a God, that comprehendeth the Essence of God: but though it cannot be comprehended what it is, yet it may be apprehended, that it is incomprehensible and glorious; which makes his glory to be the more admired, as we admire the lustre of the Sun the more, in that it is so great we cannot behold it.

2. Gods Attributes

2. *God is glorious in his Attributes*, which are those divine perfections whereby he makes himself known unto us. Which Attributes are not qualities in God, but natures. Gods *wisdome* is God Himselfe, and Gods

Power

Power is God himſelfe, *&c.* Neither are they divers things in God, but they are divers only in regard of our underſtanding, and in regard of their different effects, on different objects: God puniſhing the wicked, is the juſtice of God; God compaſſionating the miſerable, is the mercy of God.

There is a glorious God.

Now the Attributes of God, omiting curious diviſions, are theſe:

An explanation of Gods attributes.

1. He is *a Spirit*, or a ſpiritual God, *Joh.* 4. 24. therefore abhors all worſhip, and all duties performed without the influence of the Spirit; as to confeſſe thy ſins without ſhame or ſorrow, and to ſay the Lords Prayer without underſtanding, to heare the Word that thou mayeſt onely know more, and not that thou mayeſt bee affected more; oh theſe carkaſſes of holy duties, are moſt odious ſacrifices before God.

1. A ſpirituall God.

2. He is *a living God*, whereby he liveth of himſelf, and gives life to all other things. Away then with thy dead heart to this principle of life to quicken thee, that his Almighty

1. A living God.

There is a glorious God.

power may pluck thee out of thy Sepulchre, unloose thy grave-cloathes, that so thou mayest live.

3. An infinite God.

3. He is an *infinite God*, whereby he is without limits of being, 2 *Chron.* 6. 18. Horrible then is the least sinne that strikes an infinite great God, and lamentable is the estate of all those with whom this God is angry: thou hast infinite goodnesse to forsake thee, and infinite power and wrath to set against thee.

4. An eternall God.

4. He is an *Eternall God*, without beginning or end of being, *Psa.* 80. 1. Great therefore is the folly of those men that preferre a little short pleasure before this eternall God, that like *Esau* sell away an everlasting inheritance for a little pottage, for a base lust and the pleasure of it.

5. An all-sufficient God.

5. He is an *All-sufficient God*, *Gen.* 17. 1. What lack you therefore, you that would fain have this God, & the love of this God, but you are loath to take the pains to find him, or to be at cost to purchase him with the losse of all? Here's infinite, eternall, present sweet-

ſweetneſſe, goodneſſe, grace, glory & mercy to be found in this God. Why poſt you from mountain to hill, why ſpend you your money, your *thoughts, time, endeavours*, on things that ſatisfy not? Here is thy reſting place. Thy cloathes may warme thee, but they cannot feed thee; thy meat may feed thee, but cannot heale thee; thy Phyſick may heale thee, but cannot maintain thee; thy money may maintaine thee, but cannot comfort thee, when diſtreſſes of conſcience, and anguiſh of heart come upon thee; this God is joy in ſadneſſe, light in darkeneſſe, life in death, Heaven in Hell. Here is all thine eye ever ſaw, thine heart ever deſired, thy tongue ever aſked, thy mind ever conceived. Here is all light in this Sun, and all water in this Sea, out of whom as out of a Cryſtall fountain, thou ſhalt drinke down all the refined ſweetnes of all creatures in heaven and earth for ever and ever. All the world is now ſeeking and trying out themſelves for reſt, here onely it can be found.

There is a glorious God.

God is joy in ſadneſſe.

There is a glorious God.

6. An omnipotent God.

6. He is an *omnipotent God*, whereby he can do what ever he will: yeeld therfore, and ſtand not out in the ſinfull or ſubtile cloſe maintenance of any one ſin againſt this God ſo powerfull, who can cruſh thee at his pleaſure.

7. An All-ſeeing God.

7. He is an *all-ſeeing God*: Hee knowes what poſſibly can be or may be known: approve thy ſelfe therefore to this God onely in all thy wayes. It's no matter what men ſay, cenſure or think of thee. It's no matter what thy fellow-actors on this ſtage of the world imagine. God is the great Spectator that beholds thee in every place: God is thy Spy, and takes compleat notice of all the actions of thy life; and they are in print in heaven, which that great Spectator and Judge will open at the great day, and read alowd in the eares of all the world. Feare to ſin therefore in ſecret, unleſſe thou canſt find out ſome darke hole where the eye of God cannot diſcern thee. Mourn for thy ſecret neglect of holy duties, mourn for

for thy ſecret hypocriſie, whoredom, prophaneneſſe, and with ſhame in thy face come before this God for pardon and mercy. Admire and wonder at his patience, that having ſeen thee, hath not damned thee.

There is a glorious God.

8. He is *a true God*; whereby he means to doe as he ſaith. Let every child of God therefore know to his comfort, that whatever he hath under a *promiſe*, , ſhall one day be all made good: and let all wicked men know, whatever threatning God hath denounced, whatſoever arrowes are in the bow-ſtring, will one day flie, and hit, and ſtrike deep, and the longer the Lord is a drawing, the deeper wound wil Gods arrow (that is, Gods *threatning*) make.

8. A true God.

9. He is *an holy God*: Be not aſhamed therefore of holineſſe, which if it aſcend above the common ſtraine of honeſty, the blind and mad world accounts it madneſſe. *If the righteous*, that is, thoſe that be moſt holy, *be ſcarcely ſaved, where ſhall the ungodly and the ſinner appeare?* 1 *Pet.* 4. 18.

9. An holy God.

There is a glorious God.

Where? Not before Saints nor Angels, for holineſſe is their trade; Not before the face of the Man Chriſt Jeſus, for holineſſe was his *meat and drink*; Not before the face of a bleſſed God, for holineſſe is his Nature; Not in heaven, for no unclean thing crawles there; they ſhall never ſee God, Chriſt, Saints, Angels, or Heaven, to their comfort, that are not holy: weare therefore that as thy crown now, which will be thy glory in heaven, and if this be *to be vile*, be more vile.

10. A juſt and merciful God.

10. He is a *juſt and merciſull God*, juſt in himſelfe, and ſo will puniſh all ſin: mercifull in the face of Chriſt, and ſo will puniſh no ſinne, having already born our puniſhments for them. A juſt God againſt a hard-hearted ſinner, a merciful God towards an humble ſinner. God is not all Mercy, and no Juſtice, nor all Juſtice, and no Mercy. Submit to him, his mercy embraceth thee. Reſiſt him, his juſtice purſues thee. When a child of God is humbled indeed, commonly hee makes

makes God a hard-hearted cruell God, loath to help; and ſaith, Can ſuch a ſinner be pardoned? A wicked man that was never humbled, makes God a God of clouts, one that (howſoever he ſpeaks heavie words, yet he is a mercifull God, and) will not doe as he ſaith, and he findes it no difficult worke to beleeve the greateſt ſin may be pardoned: conceive therefore of him as you have heard.

There is a glorious God.

Thirdly, *God* is glorious in his *Perſons*, which are three, *Father* begetting, *Son* begotten, and the *holy Ghoſt* the third perſon proceeding. Here the *Father* is called *the Father of glory*, *Eph.* 1. Chriſt is called *the Lord of glory*, 1. *Cor.* 2. and the Spirit is called *the Spirit of glory*, 1. *Pet.* 4. the Father is glorious in his great work of *Election*; the Son is glorious in his great work of *redemption*; the holy Ghoſt is glorious in his work of *application*; the Father is glorious in chuſing the houſe, the Son is glorious in buying the Houſe, the Spirit is glorious in dwelling in the Houſe, that is, the heart of a poor ſinner.

3. God is glorious in his Perſons.

4. He

There is a glorious God.

4. God is glorious in his workes.

4. He is glorious in his *works*, in his works of *Creation*, and in his works of *Providence* and *government*: wonder therefore that he should so vouchsafe to look upon such wormes, such dunghils, such Lepers as we are, to provide, protect, to slay his Son, to call, to strive, to wait, to give away himself and all that he is worth, unto us; O feare this God when you come before him. People come before God in prayer, as before their fellows, or as before an Idoll. People tremble not at his voyce in the word. A King or Monarch will be served in State, yet how rudely, how slovenly do men goe about every holy duty? Thus much of the first principall head, *That there is one most glorious God.* Now we are to proceed to the second.

The end of the first Principle.

CHAP. II.

The 2d Principle.

That this God made all mankind at first in a most glorious and happy estate, like unto himself.

FOr the opening of which assertion I have chosen this Text, *Eccles.* 7. 29. *God*

29. *God made man righteous*; which clearly demonstrates,

Man made in a blessed estate.

That God made all mankind at first in *Adam*, in a most glorious, happy, and righteous estate; Man when he came first out of Gods Mint, shined most glorious. There is a marvellous glory in all creatures, (the servants and household-stuff of man) therefore there was a greater glory in man himselfe, the end of them. God calleth a Parliament, and gathers a Councell when man was to be made; and said, *Come, let us make man in our own image*; as though all the wisdome of the Trinity should be seen in the creation of man.

Doct. 1.

The creatures, mans Servants.

Wherein did the glory or blessednesse of man appeare?

Object.

In the impression of Gods Image upon him, Gen. 1.26. Can there be any greater glory for a *Joseph*, for a subject, than to be like his Prince?

Answ.

What was the Image of God?

Object.

The Schoolmen and Fathers have many curious (yet some necessary) though difficult questions about this.

Answ.

Man made in a blessed estate.

Eph. 4. 23.

The Image of God in man.

I will omit all theirs, and tell you only what is the Apostles judgement, *Col.* 3. 20. out of which this generall description of Gods image may be thus gathered; "It is mans perfe-"ction of holines, resembling Gods "admirable holines, whereby onely "man pleaseth God.

For, all other inferiour creatures, did carry the marks and footsteps of Gods *Power*, *Wisdome*, *goodnes*, whereby all these attributes were seen. One of the most perfect Attributes, his *Holinesse*, he would have men onely appeare *in*, and be made manifest by *man*, his best inferiour creature, as a Kings wisedom and bounty appears in managing the affaires of all his Kingdom; but his Royall, Princely, and most eminent perfections appear in the face and disposition of his Son, next under him. But more particularly this image of God appeared in these four particulars.

1. In mans understanding.

1. In mans *Understanding*: this was like unto Gods. Now *Gods Image* here chiefly consisted in this particular,

lar, *viz.* As God ſaw himſelf, and beheld his own infinite endleſſe glory and excellency; ſo man was privie to Gods excellency, and ſaw God moſt gloriouſly; as *Moſes*, though a ſinfull man, ſaw him face to face, much more *Adam*, a perfect man; God loving man, could doe no leſſe then reveale himſelfe to man. Man made in a bleſſed eſtate.

2. In his Affections: the Image of God cheifly appeared in two things: 2. In mans affection.

Firſt, as God ſeeing himſelfe, loved himſelfe: ſo *Adam* ſeeing God, loved this God more than the World, more than himſelfe; as Iron put into the fire, ſeems to be nothing but fire: ſo *Adam* being beloved of God, was turned into a lump of love, to love God again.

Secondly, as God delighted in himſelfe: ſo did *Adam* delight in God, took ſweet repoſe in the boſome of God. Me thinks I ſee *Adam* rapt up in continuall extaſies in having this God. Prov. 8.

3. In his will: the Image of God chiefly appeared in two things: 3. In mans will.

Firſt

Man made in a blessed estate.

First, as God only willed himself, as his last end: so did *Adam* will God, as his last end, not as man doth now.

Secondly, as God willed nothing but good; so did *Adam* will nothing (though not immutably) but good, for Gods will was *his*.

4. In mans life.

4. In *his life* Gods Image did appear thus: that even as God, if he had assumed mans nature, would have lived outwardly; so did *Adam*: for God would have lived according to his own will, law, and rule: so did *Adam*, *Adams* body was the Lanthorne through which Holinesse like a lamp [illegible] his heart, shined; this was [illegible] by meanes of which (as [illegible] the description) he pleas'd [illegible] litude being the ground of [illegible] hence God did most dearly [illegible], and highly honour him to be Lord over all creatures, no evill (continuing in that estate) could hurt him; here was no sorrow, no sicknes, no tears, no fears, no death, no hell, nor ever should have been, if there he had stood.

Object.

Object. How was this eſtate ours? Man made in a bleſſed eſtate.

Anſw. As Chriſts righteouſneſſe is a *Beleevers* by imputation, though he never performed it himſelf: ſo *Adams* righteouſneſſe and Image was imputed to us, and accounted ours; for *Adam* received our ſtock or Patrimony to keepe it for us, and to convey it to us. Hence he proving Bankrupt, we loſt it. But we had it in his hands, as an *Orphan* may have a great eſtate left him, though he never receive one penny of it from him that was his *Guardian*, that ſhould have kept it for him, and conveyed it to him.

Here ſee the horrible nature of ſin, that plucks man down by the eares from his throne, from his perfection, though never ſo great. *Adam* might have pleaded for himſelfe, and have ſaid: Although I have ſinned, yet it is but one and the firſt fault. Lord, behold I am thy firſt born: Oh pitie my poor poſterity, who are for ever undone, if thou forgiveſt not. Yet ſee, one ſin weighs him down, and all his poſterity (as we ſhall hear) into eternall ruine. *Vſe* 1. The nature of ſin.

Hence

Man made in a blessed estate.

Use. 2. God may curse a man if he keep not the law.

Use. 3. Man hath cause to lament.

Man before his fall was a Prince and Lord over the World.

Hence learn, how justly God may require perfect obedience to all the law of every man, and curse him if he cannot perform it; because man was at first made in such a glorious estate, wherein he had power given him to *please God perfectly*: God may therefore require this debt of perfect obedience. Now man is broke and in prison, in hell must he ly for ever, if he cannot pay Justice every farthing, because God trusted him with a stock, which if he had well improved, he might have paid all.

See what cause every man hath to lament his miserable estate he is now fallen into. For beggers children to live Vagrants and poore, is not so lamentable as for a great Princes children to become such; one never in favour with the Prince, grievs not as he doth that was once in favour, but now cast out. Man is now rejected of God, that was beloved of God: he is now a runagate up and down the earth, that was once a Prince and Lord of all the world. This is one aggravation of the damneds

damneds sorrows; Oh the hopes, the means, the mercies that once I had! Can these, doe these lament for the losse of their bare hopes and *common* mercies? Lord, what hearts then have men that cannot, doe not, that will not lament the losse of such *speciall high favours* now gone, which once they had? It is said, that those that saw the glory of the first Temple, wept, when they saw the glory of the second, and how inferiour it was to the first. You that either have the Temple of God begun to be repaired in you, or not begun at all, Oh think of the Temple burnt, the glory of God now vanished and lost.

Man made in a blessed estate.

Use 4. Comfort to Gods people.

This speaks comfort to all Gods people. If all *Adams* posterity were perfectly righteous in him, then thou that art of the bloud Royall, and in Christ, art perfectly righteous in him much more, in as much as the righteousnesse of the second *Adam* exceeds the first, so art thou more hahpy, more holy in the second *Adam*, than ever the first in himself was; he might lose

Man made in a blessed estate.

all his righteousnesse, but the second *Adam* cannot, hath not; so that if Christ may be damned, then thou mayest, else not.

Vse. 5.

This likewise reproveth three sorts of people.

A three-fold reprehension.

1. Such as are ashamed of holines. Lord, what times are we fallen into now? The Image of God, which was once mens glory, is now their shame; and sin, which is mens shame, is now their glory. The world hath raised up many false reports of holy courses, calling it folly and precisenes, pride, hypocrisy, and that whatsoever shews men may make, they are as bad as the worst, if their sins were writ in their foreheads. Hence it cometh to passe, that many a man, who is almost perswaded to be *a new man*, and to turn over a new leaf, dares not, will not, for shame of the world, enter upon religious courses. What will they think of me then (saith he?) men are ashamed to refuse to drink healths, and hence maintain them lawful. Our gallants are ashamed to stay a mile behind

Men for shame of the world, are afraid to enter upon religious courses.

hind the fashion: hence they will defend open & naked breasts, & strange apparel as things comely; O time-servers! that have some *conscience* to desire to be honest, and to be reputed so, yet conform themselves to all *companies*; if they heare others sweare, they are ashamed to reprove them; they are ashamed to enter the lists of holy discourse in bad company, and they will pretend discretion, and we must not cast pearles before swine; but the bottome of the businesse is, they are ashamed to be holy. O fearfull! Is it a shame to be like God? O sinfull wretches! It's a credit to be any thing but religious, and with *many*, religion is a shame. I wonder with what face thou darest pray, or with what look thou wilt behold the Lord of glory, at the last day, who art ashamed of him now, that will be admired of all men, Angels and Devils then? Dost thou looke for wages from Christ, that art ashamed to own Christ, or to weare his Livery?

Man made in a blessed estate.

2. It reproves them that hate holinesse,

Man made in a blessed estate.

lineſſe which is more then to be aſhamed of it.

3. It reproves them that content themſelves with a certain meaſure of holines. Perfect holines was *Adams* Image whereby *he pleaſed God*, and ſhall a little holineſſe content thee?

Now there are theſe three ſorts of them.

Men that content themſelves with a certain meaſure of holineſſe and go no further.

1. The *Formaliſt*, who contents himſelf with ſome holineſſe, as much as will credit him.

The form and name of Religion is *honos*, honour ſometimes; but the power and practiſe of it is *onus*, a burden; hence men take up the firſt, and ſhake off the ſecond. And indeed the greateſt part take up this courſe, if they have no goodneſſe, they ſhould be the ſhame, ſcorn, and table-talke of the times; therefore every man will for his honours ſake, have this *form*. Now this form is according to the mould wherein he is caſt: If his acquaintance be but civil, he wil be like them; if they be more exact, as *to pray, read, conferre*, he will not ſtay one inch behind

behind them. If to be better than his companions, to beare the bell before them will credit him, he will bee so what ever it cost him; but yet he never will be so exact in his course as to be hated for it, unlesse he perceives the hatred he contracts from some men shall be recompenced with the more love and credit by other men. He disguiseth himselfe according to the places or company he comes into. King *Joash* was a good man so long as *Jehoiada* the Priest lived. If a little Religion will serve to credit men, that shall serve for that time; if more in another place, you shall then have them commending good men, good Sermons, good books, and drop forth two or three good sentences; what wil they think of him then? they cover themselves over with these Figleaves of common honesty, to cover their nakednesse; they bait all their courses over w^th^ *honesty*, that they may catch, for they fish onely for credit. One may trap these people thus: Follow them in their private houses,

Man made in a blessed estate.

Formall men conform to the company they keep.

Man made in a blessed estate.

The Formalists shuffling in Gods duties.

there is *worldlinesse*, *passion*, *lootnesse*; and to their private chambers, there they ordinarily neglect or shuffle over duties to their private vaine thoughts. In this Tyring-house you shall then see these *stage-players*, their shop windowes are shut, here no honesty is to be seen scarce, because their gain, their respect comes not in at this door where none beholds them, let either Minister, or any faithfull friend search, trie, discover, accuse and condemn these men as rotten (though guilded) posts. as unsound hollowhearted wretches, their hearts will swell like toads, and hisse like snakes, and bark like dogs against them that thus censure them, because they rob them of their god they served, their gain is gone.

2. *The guilty self-condemned sinner*, that goes further then the Formalist, and contents himselfe with so much holines as will quiet him, & hence all the heathen have had some religion, because they had some conscience to trouble them. This man, if he hath li-

Rom. 12.

ved

ved in foul ſins, & begins to be wrackt and troubled for them, he will then confeſſe and forſake thoſe roaring ſins; but how? As a dogge doth his meat, not becauſe he hates his carrion, but becauſe he fears the cudgell; he performs holy duties, not becauſe he will uſe them, but becauſe he muſt uſe them, there is no quiet elſe. If *Conſcience* be ſtill, he omits duties: if *Conſcience* cry and ſtir, he falls to duties, and ſo hath his good mood, as *conſcience* hath his fits. They boaſt & crow over hypocrits, becauſe the holineſſe they have is not a bare ſhew; No, but it is to ſtop thy *Conſcience*, & only to quiet the clamors of that. Thou doſt bribe, and ſo quiet (the Bailiffe) thy *Conſcience*, by thy *praying*, *hearing*, and *ſorrowing*, but *GOD* thy Judge hath heavy things to lay to thy charge, before whom thou ſhalt ſhortly with dread appeare.

Man made in a bleſſed eſtate.

Many men leave their ſinnes for fear of the puniſhment, not becauſe they hate their ſins.

3. *The pining and devout hypocrite*, that being purſued with the feare of hell, goes further, and labours for juſt ſo much holines as will ſave him only

III Ezek. 33. 10.

Man made in a blessed estate.

Many men labour for just so much holinesse as will save them.

and carry him to heaven at last. Hence the young man in the *Gospel* came wth that great question to Christ, which many unsound hearts come with to Ministers now, *What he should doe to inherit eternall life*. These people set up such a man in their thoughts to be a very honest man, and one doubtlesse that shal be saved, and hence they wil take him to be their Copie and Samplar, and labour to do as he doth, and to live just as he lives, and to hold opinions as he holds, and so hope to be saved. They will ask very inqnisitively, *what is the least measure of grace*, and *the least grain of faith*, and the best Sermons are not such as humble them most, but such as flatter them best; wherein they may hear how wel good desires are accepted of by God; which if they hear to be of that vertue to save them, *God* shall be served *only* with good desires, and the Devill *in their actions* all their life time.

Thus they make any thing serve for God; they labour not after so much holinesse as will honour Christ, but after

after juſt ſo much as will beare their charges to heaven, & ſave themſelves. For this is one of the greateſt differences betwixt a child of God and an hypocrite. In their obedience, the one takes up duties out of love to Chriſt, to have him, and hence hee mournes daily, becauſe Chriſt is no greater gainer by him: the other out of love to himſelf, meerly to ſave his own ſoule; and hence he mourns for his ſins, becauſe they may damn him. Remember that place therfore, 1 *Cor.* 15. *ult.*

Man made in a bleſſed eſtate.

Many men would have holineſſe not to honour Chriſt, but to bear their charges to heaven.

Laſtly, labour to get this Image of *GOD* renewed again. Honeſt men wil labour to pay their debts: this is *Gods debt*. How doe men labour to be in the faſhion? better to be out of the world than out of the faſhion. To be like God is heavens faſhion, Angels faſhion, and it will be in faſhion one day, when the *Lord Jeſus* ſhall appear. Then if thou haſt the ſuperſcription, & Image of the Devill, and not the Image of God upon thee, God and Chriſt wil never own thee at that day

Anſ. 6. Gods Image muſt be renewed.

To be like God is the faſhion of Heaven and Angels.

Labour

Man made in a blessed estate.

How to gaine the Image of God.

Labour therefore to have *Gods Image* restored again, and Satans washt out, seek not, as many do, to purchase such and such a grace first: But,

I. 1. Labour to mortifie and subdue that sin which is opposite in thine heart to that grace. First, *put off the old man*, and then *put on the new*, *Eph.* 4.

II. 2. Labour for a melting, tender heart for the least sin. Gold is then only fit to receive the impression, when it is tender & is melted; when thine heart is heated therefore at a Sermon, cry out, Lord now strike, now Imprint thine Image upon me.

Rom. 6. 7.

III. 3. Labour to see the Lord Jesus in his glory. For as wicked men looking upon the evill example of great ones in the world, that will bear them out, grow like them in villany: so the very beholding the *glorious grace in Christ*, this great *Lord of glory* transformeth men into his Image, 2 *Cor.* 3, 17, 18. As the glasse set full against the Sun, receives not onely the beams, as all other dark bodies doe, but the image of the Sunne: So the understanding with

with open face beholding Christ, is turned into the Image and likenesse of Christ. Men now adayes look only to the best mens lives, and see how they walk, and rest here; O look higher to this blessed face of God in Christ, as thine own. As the application of the seale to the wax, imprints the Image; so to view the grace of Christ, as *all* thine, imprints the same Image strongly on the soule. I come now to the third principall Head in order, which I shall insist upon out of *Rom.* 3. 23. *All have sinned, and are deprived of the glory of God.*

Man made in a blessed estate.

CHAP. III.

That all mankinde is fallen by sin from that glorious estate he was made in, into a most woful and miserable condition.

The third Principle. Mans misery by his fall.

THe Devill abusing the Serpent, & man abusing his own free-will, overthrew *Adam*, & in him all his posterity by sin, *Gen.* 3. 1,2,3, *&c.* Now mans misery appears in these two things.

1. His

Mans misery by his fall.

1. His misery in regard of sin.
2. His misery in regard of the consequences of sin.

1. His misery in regard of sin, appeares in these particulars:

Mans misery in regard of sin.

1. Every man living is born guilty of *Adams* sin. Now the justice and equity of *God*, in laying this sin to every mans charge, though none of *Adams* posterity personally committed it, appears thus;

1. First, if *Adam* standing, all mankind had stood; then it is equall, that hee *falling*, all his Posterity should fall. All our estates were ventured in this ship: therfore if we should have been partakers of his gains, if he had continued safe, it's fit we should be partakers of his losse too.

2. But secondly, we are all in *Adam*, as a whole Countrey in a Parliament-man, the whole Countrey doth what he doth. And although we made no particular choyce of *Adam* to stand for us, yet the Lord made it for us; who being goodnesse it selfe, beares more good wil to man, than he can or could

Men were all in *Adam* as a whole countrey is in a Parliament.

could beare to himſelfe; and being Wiſdome it ſelfe, made the wiſeſt choice, and took the wiſeſt courſe for the good of man: For this made moſt for mens ſafety and quiet; for if he had ſtood, all fear of loſing our happy eſtate had vaniſhed; whereas if every man had been left to ſtand or fall for himſelfe, a man would ever have been in fear of falling.

Mans miſery by his fall.

And again, this was the ſure way to have all mens ſtates preſerved; for having the charge of the eſtates of all men that ever ſhould be in the world, he was the more preſſed to looke the more about him, and ſo to be more watchfull, that he be not robbed, and ſo undoe and procure the curſes of ſo many thouſands againſt him. *Adam* was the head of mankind, and al mankind naturally are members of that head: and if the head invent and plot treaſon, and the head practiſe treaſon againſt the King or State, the whole body is found guilty, and the whole body muſt needs ſuffer. *Adam* was the poyſoned root and ciſtern of all mankind;

Adam the head of mankind.

Mans misery by his fall.

kind; now the branches and ſtreames being in the root and ſpring *originally*, they therefore are tainted with the ſame poyſoned principles. If theſe things ſatisfie not, God hath a day comming wherein he will reveale his own righteous proceedings before Men and Angels, *Rom.* 2. 4.

Uſe.

The horrible nature of the firſt ſin.

Oh that men would conſider this ſin, and that the conſideration of it could humble Peoples hearts! If any mourn for ſin, it is for the moſt part for other foul actual ſins, few for this ſin that firſt made the breach, & began the controverſie betwixt God and Man. Next unto the ſinne againſt the *holy Ghoſt*, and contempt of the *Goſpel*, this is the greateſt ſinne that cryeth lowdeſt in Gods eares for vengeance, day & night, againſt a world of men. For now mens ſins are againſt God in their baſe and low eſtates; but this ſin was committed againſt *Jehovah*, when man was at the top of his preferment. Rebellion of a Traytor on a dunghill, is not ſo great as of a favourite in Court. Little ſinnes againſt light

light, are made horrible: no sin by any man committed, was ever against so much light as *Adam* had. This sin was the first that ever displeased *God*. Drunkennesse deprives God of the glory of *Sobriety*; whoring, of *Chastity*; but this sin darkens the very Sun, defaces all the Image of God, the glory of man, and the glory of God in man; this is the first sin that ever did thee a mischiefe. This sin like a great Captain, hath gathered together all those troops and swarms of sins that now take hold upon thee. Thank this sin for an hard heart thou so much compainest of; thanke this sin for that hellish darkenesse that overspreads thee. This hath raised Satan, Death, Judgement, Hell, and Heaven against thee,

Mans misery by his fall.

The sin of *Adam* defaced all the Image of God.

The hainousnesse of *Adams* sin.

O consider those fearfull sins that are packt up in this one evill.

1. Apostasie.

1. Fearefull *Apostasie* from God like a Devil.

2. Rebellion.

2. Horrible *Rebellion* against God in joyning sides with the Devill, and taking Gods greatest enemies part against God.

3. Wo-

Mansmisery by his fall.

3. Unbeliefe.

4. Blasphemy.

5. Pride.

6. Contempt of God.

7. Unthankfulnesse.

8. Theft.

9. Idolatry

3. Wofull *Unbeliefe*, in suspecting Gods threats to be true.

4. Fearefull *Blasphemy* in conceiving the Devill (Gods enemy and mans murderer) to be more true in his temptations, than God in his threatning.

5. *Horrible Pride*, in thinking to make this sin of eating the forbidden fruit, to be a step and a staire to rise higher, and to be like God himself.

6. Fearfull *contempt of God*, making bold to rush upon the sword of the threatning secretly, not fearing the plague denounced.

7. Horrible *Unthankfulnesse*, when *God* had given him all but one tree, and yet he must be fingring that too.

8. Horrible *Theft*, in taking that which was none of his own.

9. Horrible *Idolatry*, in doting upon, and loving the creature more than God the Creator who is blessed for ever.

You therefore that *now* say, no man can say, black is your eye, you have lived civilly all your dayes, look upon this

this one grievous sin, take a full view of it, which thou hast never shed one teare for as yet, and see thy misery by it, and wonder at Gods patience, He hath spared thee who wast born branded with it, and hast lived guilty of it, and must perish for ever for it, if the Lord from heaven pitie thee not.

Mans misery by his fall.

But here is not all, consider secondly, every man is born stark dead in sin, *Eph.*2. 1. he is born empty of every inward principle of life, void of all graces, and hath no more good in him, (whatsoever he thinks) than a dead carrion hath. And hence he is under the power of sin, as a dead man is under the power of death, and cannot perform any act of life: their bodies are living coffins to carry a dead soule up and downe in.

Secondly, dead in sin.

'Tis true (I confesse) many wicked men doe many good actions, as *praying, hearing, almes deeds*, but it is not from any inward principle of life. Externall motives, like *plummets* on a dead (yet artificiall) clock, set them a running. *Jehu* was zealous, but it was

Best actions of the wicked, how sinful.

Mans misery by his fall.

only for a Kingdome: the Phariſees gave *alms* only to be ſeene of men. If one write a Will with a dead mans hand deceaſed, that Will cannot ſtand in any Law, it was not his Will, becauſe it was not writ by him, by any inward principle of life of his own. Pride makes a man *preach*, pride makes a man *heare* and *pray* ſometimes. Self-love ſtirs up ſtrange deſires in men, ſo that we may ſay, this is none of Gods act by his grace in the ſoul, but pride and ſelf-love. Bring a dead man to the fire, and chafe him, and rub him, you may produce ſome heat by this externall working upon him: but take him from the fire again, and he is ſoon cold: ſo many a man that lives under a ſound Miniſter, under the laſhes and knocks of a chiding, ſtriving *Conſcience*, he hath ſome heat in him, ſome affections, ſome feares, ſome deſires, ſome ſorrowes ſtirred, yet take him from the *Miniſter*, and his chafing *conſcience*, and he growes cold againe preſently, becauſe hee wants an inward principle of life.

Which

Which point might make us to take up a bitter lamentation for every naturall man. It is ſaid, *Exo.* 12. 30. *That there was a great cry in Egypt for there was not an houſe wherein there was not one found dead.* O Lord, in ſome towns and families, what a world of theſe are there? Dead huſband, dead wife, dead ſervants, dead children, walking up and down with their ſins (as Fame ſaith ſome men doe after death) like grave cloathes about them, and God only knowes whither ever they ſhall live again or not. How doe men lament the loſſe of their dead Friends! O thou haſt a precious ſoule in thy boſome ſtarke dead, therefore lament thine eſtate, and conſider it ſeriouſly.

Mans miſery by his fall.

Uſe 2. Of lamentation.

How every Naturall man is dead while he lives.

1. Dead men cannot ſtir.

Firſt, a dead man cannot ſtir, nor offer to ſtir; a wicked man cannot ſpeak one good word, or doe any good action, if heaven it ſelf did lie at ſtake for doing it, nor offer to ſhake off his ſins, nor think one good thought. Indeed he may ſpeak and think of good things, but he cannot have good ſpeeches, nor good thoughts; as an holy

Mans misery by his fall.

man may think of evill things, as of the ſins of the times, yet the thought of thoſe evill things is good, not evill, ſo, *è contra*.

2. Dead men feare no danger.

Secondly, a dead man feares no dangers, though never ſo great, though never ſo neer. Let Miniſters bring a naturall man tidings of the approach of the devouring plagues of God denounced, he fears them not.

3. Dead men refuſe the beſt offers.

Thirdly, a dead man cannot be drawn to accept of the beſt offers. Let *Chriſt* come out of heaven, and fall about the neck of a naturall man, and with tears in his eyes, beſeech him to take his bloud, himſelfe, his Kingdome, and leave his ſins, he cannot receive this offer.

4. Dead men neither heare nor ſee. Matth. 23. 37. 38.

Fourthly, a dead man is ſtark blind, and can ſee nothing, and ſtark deafe, and heares nothing, he cannot taſt any thing: ſo a naturall man is ſtark blind, he ſees no God, no Chriſt, no wrath of the Almighty, no glory of heaven. He heares the voyce of a man, but hee heares not the voyce of God in a Sermon, *he ſavoureth not the things of Gods Spirit*.

Fifth-

Fifthly, a dead man is ſenſleſſe, and feels nothing: ſo, caſt mountaines of ſin upon a wicked man, he feels no hurt untill the flames of hell break out upon him.

Mans miſery by his fall.

5. Dead men are ſenſleſſe.

Sixthly, a dead man is a ſpeechles man, he cannot ſpeak unleſſe it be like a Parret.

6. Dead men are ſpeechleſs,

Seventhly, he is a breathleſſe man; a naturall man may ſay a prayer, or deviſe a prayer out of his memory and wit, or he may have a few ſhort-winded wiſhes; but to powre out his ſoul in prayer, in the boſome of God, with groans unutterable, he cannot. I wonder not to ſee ſo many Families without Family prayer; Why? They are dead men, and lie rotting in their ſins.

7. Dead men are breathleſs.

Eighthly, a dead man hath loſt all beauty: ſo a meer naturall man hath loſt all glory; he is an ugly creature in the ſight of God, good Men, and Angels, and ſhall one day be an abhorring to all fleſh.

8. Dead men want beuty.

Ninthly, a dead man hath his wormes gnawing him: ſo naturall

9. Dead men have worms gnawing on them.

Mans misery by his fall.

men have the worme of conscience breeding now, which will be gnawing them shortly.

10. Dead men are cast into the grave.

Lastly, dead men want nothing but casting into the grave: so there wants nothing but casting into hell for a natural man. So that as *Abraham* loved *Sarah* wel while living, yet when she was dead, he seeks for a burying place for her to carry her out of his sight: so God may let some fearfull judgement loose, and say to it, Take this dead soul out of my sight, &c. It was a wonder that *Lazarus*, though lying but foure dayes in the grave, should live again. O wonder thou, that ever God should let thee live, that hast been rotting in thy sinne 20,30, perhaps 60 yeares together.

III. Naturall men are born full of sin.

III. Every naturall man & woman is born *full of all sin*, *Rom.* 1. 29. as full as a Toad is of poyson, as full as ever his skin can hold; mind, will, eyes, mouth, every limb of his body, and every piece of his soul is ful of sin; their hearts are bundles of sin: hence *Solomon* saith, *Fooliſhneſſe is bound up in*

the

the heart of a child; whole treasures of sin. *An evill man* (saith Christ) *out of the evill* treasure *of his heart, bringeth forth evill things*; nay, raging seas of sin, *Isai.* 20. nay worlds of sin. *The tongue is a world of mischiefe.* What is the heart then? *For out of the abundance of the heart the tongue speaketh*: so that look about thee and see, what ever sin is broached, and runs out of any mans heart into his life through the whole world, al those sins are in thine heart; thy mind is a nest of all the foul *opinions, heresies*, that ever were vented by any man; thy heart is a stinking sinkhole of all Atheisme, Sodomy, Blasphemy, Murder, Whoredome, Adultery, Witchcraft, Buggery; so that if thou hast any good thing in thee, it is but as a drop of Rosewater in a bowl of poyson; where fallen, it is all corrupted.

Mans misery by his fall.

James 3. 6.

It is true, thou feelest not all these things stirring in thee at one time, no more than *Hazael* thought he was or should be such a bloud-sucker, when he asked the Prophet *Elishah* if hee

Hazael and *Elisha.*

Mans misery by his fall.

were a *Dog*; but they are in thee like a nest of Snakes in an old hedge. Althogh they break not out into thy life they lie lurking in thy heart, they are there as a filthy puddle in a barrell, which runs not out, because thou haply wanteſt the temptation or occaſion to broach and tap thine heart, or becauſe of Gods reſtraining grace by *Feare*, and *Shame*, *Education*, *good Company*, thou art reſtrained and bridled up: and therefore when one came to comfort that famous picture, pattern and monument of Gods juſtice by 7. yeares horror, and grievvous diſtreſſe of conſcience: when one told him he never had committed ſuch ſins as *Manaſſes*, and therfore he was not the greateſt ſinner ſince the creation, as he conceived; he replied, that hee ſhould have been worſe than ever *Manaſſes* was, if he had lived in his time, and been on his Throne.

Francis Spira.

Mr Bradford.

Mr. *Bradford* would never looke upon any ones lewd life with one eye, but he would preſently return within his own breaſt with the other eye, and ſay,

ſay, *In this my vile breaſt remains that ſin, which without Gods ſpeciall grace I ſhould have committed as well as he.* O me thinks this might pul down mens proud conceits of themſelves, eſpecially ſuch as bear up & comfort themſelves in their ſmooth, honeſt, civill life, ſuch as through education have been waſhed from all foul ſins, they were never tainted with whoredome, ſwearing, drunkenneſſe, or prophaneneſſe; and here they think themſelvs ſo ſafe, that God cannot find in his heart to have a thought of damning them.

Mans miſery by his fall.

O conſider of this point, which may make thee pull thine haire from thine head, and turne thy cloathes to ſackcloth, and run up and down with amazement and paleneſſe in thy face, and horror in thy conſcience, & tears in thine eyes. What though thy life be ſmooth, what though thy outſide, thy ſepulchre be painted? O thou art full of rottenneſſe of ſin within. Guilty, not before men, as the ſins of thy life make thee, but before God, of all the

Mans misery by his fall.

the sins that swarm and roare in the whole World at this day, for God looks to the heart; guilty thou art therefore of heart-whordom, heart-sodomy, heart-blasphemy, heart drunkennes, heart-buggery, heart-oppression, heart-Idolatry: and these are the sins that terribly provoke the wrath of Almighty God against thee, *Isai.* 57. 17. *For the iniquity of his covetousnes* (saith our translation) *I smote him*; but the *Hebrew* renders it better, *for the iniquity of his concupisence* (which is the sin of his heart & nature) *I smote him.* As a King is angry & musters up his army against rebels, not only wch brings his Souldiers out to fight, but who keeps souldiers in their trenches ready for to fight. These sins of thine heart are all ready armed to fight against *God* at the *watchword* or *alarm* of any temptation. Nay, I dare affirm & will prove it, that these sins provoke God to anger, and are as bad, if not worse, than the sins of thy life: For,

Sins of the heart wors then the sins of the life.

I. 1. The sin of thine heart or nature, its the cause, the womb, that contains, breeds,

breeds, brings forth, ſuckles all the litter, all the troop of ſins that are in the life, and therefore giving life and being to all other, it's the greateſt ſin.

Mans miſery by his fall.

2. Sin is more abundantly in the *heart* than in the life. An actuall ſin is but a little breach made by the ſea of ſin in thine heart, where all ſin, all poiſon is met and mingled together. Every actuall ſin is but as a ſhred broken off from the great bottom of ſin in the heart; and hence Chriſt ſaith, *Out of the abundance of the heart, the mouth ſpeaketh; and out of the evill treaſure of the heart we bring forth evill things.* A man ſpending money (I mean *ſin* in the life) is nothing to his treaſure of ſin in the heart.

2.

3. Sin is continually in the heart. Actuall ſins of the life flie out like ſparks, and vaniſh, but this brand is alwayes glowing within: the toad ſpits poyſon ſometimes, but it retains and keeps a poyſonfull nature alwayes. Hence the Apoſtle calls it, *Sinne that dwells in me*, that is, which alwayes lies and remains in me. So that in regard of

3. Sins in the heart break out like ſparks in the actions.

Rom. 7.

Mans misery by his fall.

of the sins of thy heart, thou doest rend in peices and break, 1. all the lawes of God: 2. at one clap: 3. every moment of thy life. Oh! me thinks the thought of this might rend an heart of rock in peeces, to think I am alwayes grieving God, at all times whatsoever I doe.

4. Sin of the life is as in the porce, but sin in the heart is as in the House.

4. Actuall sins are only in the life and outward porch; sins of the heart are within the inward house. One Enemie within the Citie is worse than many without; a Traytor on the Throne is wors than a Traytor in the open field. The heart is *Christs throne*. A Swine in the best roome is worse then in the outward house. More I might say, but thus you see, sins of the *life*, are not so bad, nor provoke Gods wrath so fiercely against thee, as the sins of thine *heart*. Mourn therefore not so much that thou hast not been so bad as others are, but look upon thy black feet, look within thine own heart, and lament that in regard of the sins *there*, thou art as bad as any; mourn not so much meerly that thou hast

Sins of the heart provoke God more than the sins of the life.

haſt ſinned, as that thou haſt a nature ſo ſinfull, that it is thy nature to bee proud, and thy nature to be vain and deceitful, and loath not only thy ſins; but thy ſelf for ſin, being brim full of unrighteouſneſſe. But here is not all, conſider fourthly,

Mans miſery by his fall.

IV. *That whatever a naturall man doth, is ſin*; as the inſide is full, ſo the outſide is nothing elſe but ſin, at leaſt in the ſight of an holy God, though not in the ſight of blind ſinfull men. Indeed he maydo many things, which for the matter of them are good, as he mae *give alms, pray, faſt, come to Church*, but as they come from him they are ſin; as a man may ſpeak good words, but we cannot indure to hear him ſpeak, becauſe of his ſtinking breath which defiles them: ſome actions indeed from their general nature are *indifferent*, for all *indifferences* lie in *generals*; but every deliberate action conſidered in *Individuo*, with all its circumſtances, as *time, place, motive, end*, is either morally good, or morally evill, as may be proved eaſily;

IV. Every action is ſinfull, as comming from a Naturall man.

Mans misery by his fall.

Actions of wicked men are only evill. 1. Thought 2. Words, Rom. 3. 13

3. Civill actions.

4. Religious actions.

5. Zealous actions.

ly; morally good in good men, morally evill in unregenerate and bad men: For let us see particular actions of wicked men.

1. All their *thoughts* are only evill, and that continually, *Gen.* 6. 5.

2. All their *words* are sins, *Psal.* 50. 16. *their mouthes are open sepulchres*, wch smell filthy when they be opened.

3. All their *civill actions* are sins, as their eating, drinking, buying, selling, sleeping, and ploughing, *Prov.* 21. 4.

4. All their *religious actions* are sins, as coming to Church, praying, *Prov.* 15. 8, 9. 28, 9. Fasting and mourning, roar and crie out of thy self til dooms day, they are sins, *Isai.* 58.

5. All their most *zealous actions* are sins, as *Jehu* who kild al *Baals* Priests; becaus his action was outwardly & materially good, therefore God rewarded him with temporall favours; but becaus he had a Hauks eye to get and settle a Kingdome to himselfe by this means, and so was Theologicaly evill, therefore God threatens to be revenged upon him, *Hosea* 1. 4.

6. Their

6. Their *wiſdome* is ſin. Oh, men are often commended for their wiſdom, wit, and parts, yet thoſe wits, and that wiſdom of theirs is ſin, *Rom.* 8. *The wiſdom of the fleſh is enmity againſt God.*

Mans miſery by his fall.

6. Wiſdom

Thus all they have or doe, are ſins; for how can he doe any good action whoſe perſon is filthy? *A corrupt tree cannot bring forth good fruit*; thou art out of Chriſt, therefore all thy good things, all thy kindneſſes done unto the Lord, and for the Lord, as thou thinkeſt, are moſt odious to him. Let a woman ſeek to give all the content to her husband that may be, not out of any love to him, but onely out of love to another man, he abhorres all that ſhee doth. Every wicked man wants an inward principle of love to God & Chriſt, and therefore though he ſeekes to honour God never ſo much, all that he doth, being done out of love to himſelfe, God abhorres all that he performs: all the good things a wicked man doth, are for himſelfe, either for ſelf credit, or ſelfe-eaſe, or ſelf-content, or ſelf-ſafety: he ſleeps, prayes,

Wicked men want a principle of love to God & Chriſt.

Mansmi-fery by his fall.

prayes, heares, ſpeaks, profeſſeth for himſelf alone; hence acting alwayes for himſelf, he cõmitteth the higheſt degree of idolatry, he plucks God out of his Throne, and makes himſelf a *God*, becauſe he makes himſelf his laſt end in every action: for a man puts himſelf in the room of God as well by making himſelf his *finis ultimus*, as if he ſhould make himſelf *primum principium*. Sin is a forſaking or departing from God. Now every natural man remaining alwayes in a ſtate of ſeparation from God, becauſe he alwayes wants the bond of union, which is faith, is alwayes ſinning, Gods curſe lies upon him, therefore he brings out nothing but briers and thornes.

Jer. 20. 13.

Deut. 28.

Object. *Obj.* But thou wilt ſay, if our praying and hearing be ſin, why ſhould we do theſe duties? We muſt not ſin.

Anſ. Why good duties muſt be performed though we ſin in doing them.

Anſ. 1. Good duties are good in themſelvs, although comming from thy vile heart, they are ſinnes.

2. It is leſſe ſin to doe them, than to omit them; therefore if thou wilt goe

goe to hell, goe in the faireſt path thou canſt in thither.

Mans miſery by his fall.

3. Venture and try, it may be, God may hear, not for thy praiers ſake, but for his names ſake. The *unjuſt Judge* holp the *poore widow*, not becauſe he loved her or her ſuit, but becauſe of her *importunity*; and ſo be ſure thou ſhalt have nothing if thou doeſt not ſeek: what though thou beeſt a Dog, yet thou art alive, and art for the preſent under the Table. Catch not at Chriſt, ſnatch not at his bread, but wait till God give thee him; it may be, thou mayeſt have him one day. Oh wonder then at Gods patience, that thou liveſt one day longer, who haſt all thy life time, like a filthy toad, ſpit thy venome in the face of God, that he hath never been quiet of thee: Oh look upon that black bill that will one day be put in againſt thee at the great day of account, where thou muſt anſwer with flames of fire about thine ears, not only for thy drunkennes, thy bloudy oathes and whoring, but for all the actions of thy ſhort

Mans misery by his fall.

Some men think God beholding tothem for any good action.

life, and just so many actions, so many sins.

Thou hast painted thy face over now with good duties and good desires; and a little honesty amongst some men, is of that worth and rarity, that they think God is beholding to them, if he can get any good action from them. But when thy painted face shall be brought before the fire of Gods wrath, then thy vilenes shall appeare before Men and Angels. Oh know it, that as thou dost nothing else but sin, so God heaps up wrath against the dreadfull day of wrath.

Thus much for mans misery in regard of *sinne*.

Mans misery in regard of consequents.

Now followeth his misery in regard of the *consequents* or miseries that follow upon sin. And these are,

1. *Present.*
2. *Future.*

Mans present miseries.

First, mans present miseries, that already lie on him for sin, are these seven, that is;

1. First, GOD *is his dreadfull Enemy*, *Psal.* 5. 5.

Quest.

Queſt. How may one know another to be his enemy?

Mans miſery by his fall.

Anſ. 1. By their looks. 2. By their threats. 3. By their blowes. So God,

1. Hides his face from every naturall man, and wil not looke upon him, *Iſai.* 59. 2.

2. God threatens, nay curſeth every naturall man, *Gal.* 3. 10.

3. God gives them heavy, bloudy laſhes on their ſouls and bodies.

Never tell me therefore that God bleſſeth thee in thine outward eſtate; no greater ſigne of Gods wrath, than for the Lord to give thee thy ſwing, as a Father never looks after a deſperate Son, but lets him run where he pleaſes. And if God be thine enemy, then every creature is ſo too, both in heaven and earth.

An outward eſtate no certain ſigne of Gods bleſſing.

Secondly, *God hath forſaken them; and they have loſt God*, *Eph.* 2. 12. It is ſaid, that in the grievous famine of *Samaria*, *Doves dung* was ſold at a large price, becauſe they wanted bread. Oh! Men live and pine away without *God* without *bread*, and therfore the dung

II.

Iſai. 55. 6.

Mans misery by his fall.

of Worldly contentments are esteemed so much of. Thou hast lost the sight of God, and the favour of God, and the speciall protection of God, and the government of God. *Chains* punishment lies upon thee in thy naturall estate, thou art a *Runagate* from the face of God, and from his face thou art hid. Many have grown mad to see their houses burnt, and all their goods lost. Oh, but God the greatest good is lost: This losse made *Saul* cry out in distresse of conscience, 1 *Sam.* 28. 15. The Philistims make warr against me, *and God is departed from me*; the losse of the sweetnesse of whose presence, for a little while only, made the Lord Jesus Christ crie out, *My God, my God, why hast thou forsaken me?* whereas thou hast lost God all thy life time. Oh, thou hast an heart of brasse, that canst not mourn for his absence so long. The damned in Hell have lost God, and know it, and so the plague of desperate horror lieth upon them; thou hast lost God here, but knowest it not, and the plague of an hard

hard heart lieth upon thee. that thou canst not mourn for this losse.

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Thirdly, they are condemned men, condemned in the Court of Gods justice, by the law, which cryes *treason, treason* against the most high God, and condemned in the Court of Mercy, by the *Gospel*, which cries *murder, murder* against the Son of God, *Joh.* 3. 18. so that every naturall man is damned in heaven, and damned on earth. God is thy all-seeing terrible Judge: Conscience is thine accuser, an heavie witnesse: this World is thy Jayle, thy lusts are thy fetters: In this Bible is pronounced and writ thy doom, thy sentence: Death is thy hangman, and that fire that shall never goe out, thy torment: The Lord hath in his infinite patience reprieved thee for a time; O take heed, and get a pardon before the day of execution come.

God is a wicked mans judge, conscience his accuser, the world his jayle, lust his fetters, the word his doom, death his Hangman, fire his torment.

Fourthly, being condemned, take him Jaylor, *he is a bondslave to Satan, Eph.* 2. 3. for, *his servants ye are whom ye obey*, saith Christ. Now every naturall man doth the devills drudgery, & carries

IV. Act. 28. 27.

Mans misery by his fall.

lies the devils pack; and howsoever he saith he defieth the Devil, yet he sins, and so doth his work. Satan hath overcome and conquered all men in *Adam*, and therefore they are under his bondage and dominion. And though he cannot compell a man to sin against his wil, yet he hath power,

1. First, to present and allure mans heart by a sinfull temptation.

2. Secondly, to follow him with it, if at first he be somthing shie of it.

3. Thirdly, to disquiet and wrack him if he will not yeeld, as might be made to appeare in many instances.

4. Fourthly, besides, he knowes mens humours, as poor wandring beggerly Gentlemen doe their friends in necessity (yet in seeming courtesie) he visits and applies himselfe unto them, and so gains them as his own. O he is in a fearfull slavery who is under Satans dominion, who is,

Mans fearfull slavery under Satan.
1. A secret enemy.
2. A deceitfull enemy.

1. A *secret enemy* to thee.

2. A *deceitfull enemy* to thee, that will make a man beleeve (as he did *Evah*, even in her integrity) that he is in a fair way,

way, when his condition is miserable.

3. He is a *cruel enemy* or Lord over them that be his slaves, 2 *Cor.* 4. 3. he gags them so that they cannot speak, (as that man that had a *dumb Devil*) neither for God, nor to God in prayer; he starves them, so as no Sermon shall ever doe them good; hee robs them of all they get in Gods ordinances, within three hours after *the market*, the Sermon is ended.

4. He is a *strong enemy*, *Luke* 11. 21. So that if all the Devills in hell are able to keep men from coming out of their sins, he will: so strong an enemy, that he keeps men from so much as sighing or groaning under their burdens and bondage, *Luke* 11. 21. *When the strong man keeps the palace, his goods are in peace*

Fifthly, *He is cast into utter darknesse:* as cruell Jaylors put their prisoners into the worst dungeons; so Satan doth naturall men, 2 *Cor.* 4. 3. 4. they see no God, no Christ, they see not the happinesse of the Saints in light, they see not those dreadful torments

Mammisery by his fall.

3. A cruel enemy.

4. A strong enemy.

5 An enemy of darknesse. 1 Pet. 2. 9.

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that ſhould now in this day of grace awaken them and humble them. Oh thoſe by-pathes which thouſands wander from God in, they have no Lamp to their feet to ſhew them where they erre. Thou that art in thy natural eſtate, art born blind, and the devil hath blinded thine eyes more *by* ſin, and God in juſtice hath blinded them worſe *for* ſin, ſo that thou art in a corner of hell, becauſe thou art in utter darkneſſe, where thou haſt not a glimpſe of any ſaving truth.

6. A perpetuall enemy.

Sixthly, *they are bound hand and foot in this eſtate, & cannot come out. Rom.* 5.6. 1 *Cor.*2.14. for all kind of ſins like chains, have bound every part and faculty of man, ſo that hee is ſure for ſtirring; and thoſe are very ſtrong in him, they being as deare as his members, nay as his life, *Col.* 3.7. ſo that when a man begins to forſake his vile courſes, and purpoſeth to become a new man, *Devils* fetch him back, *World* enticeth him, and locketh him up; and *Fleſh* ſaith, Oh, it is too ſtrict a courſe, farewell then merry dayes.

and

and good fellowſhip. Oh thou mayeſt wiſh and deſire to come out ſometime, but canſt not put ſtrength to thy deſire, nor indure to doe it. Thou mayeſt hang downe thy head like a Bulruſh for ſin, but thou canſt not repent of ſin; thou mayeſt preſume, but thou canſt not beleive; thou mayeſt come half way, and forſake ſome ſins, but not all ſins; thou mayeſt come & knock at heaven gate, as the *fooliſh Virgins* did, but not enter in and paſſe through the gate; thou mayeſt ſee the land of *Canan*, & take much pain to goe into *Canan*, and mayeſt taſt of the bunches of Grapes of that good land, but never enter into *Canan*, into Heaven, but thou lieſt bound, hand and foor, in this woful eſtate, and here thou muſt lie and rot like a dead carkaſſe in his grave, untill the Lord come and rowle away the ſtone, and bid thee come out and live.

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Laſtly, *They are ready every moment to drop into hell.* God is a conſuming fire againſt thee, and there is but one paper-wall of thy body between thy ſoule

7. Wicked men are neere hell.

Mans misery by his fall.

soule and eternall flames. How soon may God stop thy breath? There is nothing but that between thee and hell; if that were gone, then farewell all. Thou art condemned, and the muffler is before thine eyes, God knowes how soon the ladder may bee turned, thou hangest but by one rotten twined thread of thy life, over the flames of hell every houre.

Thus much of mans *present* miseries.

Mans future miseries.

Now followeth his *future* miseries, which are to come upon him hereafter.

I. Wicked men dy desperately.

They must die either by a sudden, sullen, or desperate death, *Psa.* 89. 48. which though it is to a child of God a sweet sleep, yet to the wicked it is a fearfull curse proceeding from Gods wrath, whence like a Lion, he teares body and soule asunder; death commeth hissing upon him like a fiery Dragon with the sting of vengeance in the mouth of it; it puts a period to all their worldly contentments, which *then* they must forsake, and carry nothing

thing away with them, but a rotten winding-sheet. It is the beginning of all their woe, it is the Captain that first strikes the stroke, and then Armies of endlesse woes follow after, *Rev.* 6. 2. Oh thou hadst better be a toad or a dog then a man, for there's an end of their troubles, when they are dead and gone; they fall *now* as men from a steep hill, not knowing where they shall fall; *now* repentance is too late, especially if thou hadst lived under means before, it is either a cold repentance, when the body is weak, and the heart sick, or an hypocriticall repentance, only for fear of Hell, and therefore thou sayest, *Lord Jesus receive my soule.* Nay commonly then, mens hearts are most hard, and therefore men die like lambs, and cry not out; Then it's hard plucking thy soul from the Devils hands, to whom thou hast given it all thy life by sin; and if thou dost get it back, dost thou think that God wil take the Devils leavings? Now thy day is past, & darknesse begins to overspread thy soule, now

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Most men die quietly that live wickedly.

now flocks of Devils come into thy chamber, waiting for thy soul, to flie upon it as a mastive Dogge when the doore is opened. And this is the reason why most men die quietly that lived wickedly, becaufe Satan then hath them as his own prey; like *Pirats* who let a ship passe by that is empty of goods, they *shoot* commonly at them that are richly loaden. The Christians in some parts of the Primitive Church, took the Sacrament every day, becaufe they did look to die every day. But these times wherein we live, are so poysoned and glutted with their ease, that it is a rare thing to see the man that looks death stedfastly in the face one houre together, but death will lay a bitter stroak on these one day.

II.

After death the soul is immediatly condemned before God.

II. After death they appeare before the Lord to judgement, *Heb.* 9. 27. their bodies indeed rot in their graves, but their souls return before the Lord to judgement, *Eccles.* 12. 7. The generall judgement is at the end of the World, when both body and

soule

ſoul appears before God, and all the world to an account. But there is a particular judgement that every man meets with after this life, immediately at the end of his life, where the ſoule is condemned onely before the Lord.

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You may perceive what this particular judgement is, thus, by theſe four concluſions.

Particular judgment.

1. That every man ſhould dye the firſt day he was born, is cleare; for *the wages of ſin is death*; in juſtice therefore it ſhould be paid of a ſinfull creature as ſoon as he is born.

1. Men ſhould die the firſt day of life.

2. That it ſhould be thus with wicked men, but that Chriſt begs their lives for a ſeaſon, 1 *Tim.* 4. *He is the Saviour of all men*, (that is) not a Saviour of eternall preſervation out of hell, but a Saviour of temporall reſervation from dropping into hell.

2. Chriſt the Saviour of all men in this life.

3. That this ſpace of time thus begged by Chriſt, is that ſeaſon wherein only a man can make his peace with a diſpleaſed God, 2 *Cor.* 6. 2.

3. This life a time for men to make peace with God.

4. When death comes, 'tis too late to make peace with God.

4. That if men doe not thus within

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in this cut of time, when death hath dispatched them, judgement only remains for them; that is, then their doom is read, their date of repentance is out, then their sentence of everlasting death is passed upon them, that never can be recalled again. And this is judgement after death. *He that judgeth himselfe* (saith the Apostle, 1 *Cor.* 11. 31.) *shall not be judged of the Lord.* Now wicked men will not judge and condemne themselves *in this life*, therefore at *the end of it*, God will judge them. All natural men are lost in this life, but they may be found & recovered again, but a mans losse by death is irrecoverable, because there is no meanes after death to restore them, there is no friend to perswade, no Minister to preach, by which faith is wrought, and men get into Christ; there is no power of returning or repenting then: for night is come, and the day is past.

Mans losse after death is irrecoverable, for by death all means are cut off.

Again, the punishment is so heavie, that they can only bear wrath, so that all their thoughts and affections are ta-

taken up with the burden. And therefore *Dives* cries out, *I am tormented.* O that the consideration of this point might awaken every secure sinner! What will become of thine immortall soule when thou art dead? Thou sayest, *I know not, I hope well.* I tell thee therefore that which may send thee mourning to thy house, and quaking to thy grave, if thou diest in this estate, thou shalt not die like a Dog, nor yet like a Toad; but after death comes judgement; then farewell friends when dying; and farewel God for ever, when thou art dead.

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After death all the thoughts of the wicked are taken up with the burden of Gods wrath.

Now the Lord open your eyes to see the terrors of this particular judgement; which if you could see, (unless you were mad) it would make you spend whole nights and dayes in seeking to set all even with God.

The terror of mans particular judgement

I will shew you briefly the manner and nature of it in these particulars:

1. Thy soule shall be dragged out thy body, as out of a stinking prison; by the Devill the Jaylor, into some place within the bowels of the third Heavens,

1. The soul dragged from the body.

Mans misery by his fall.

Heavens, and there thou shalt stand stript of all friends, all comfort, all creatures before the presence of *God*, *Luke* 9. 27. as at the Assizes, first, the Jaylor brings the prisoners out.

2,. The soul receives a new light.

2. Then thy soul shall have a new light put into it, whereby it shall see the glorious presence of God, as prisoners brought with guilty eyes, look with terror upon the Judge: Now thou seest no God abroad in the world, but then thou shalt see the Almighty *Jehovah*; which sight shall strike thee with that hellish terror and dreadfull horror, that thou shalt call to the Mountaines to cover thee, *O Rocks, Rocks, hide me from the face of the Lamb, Rev. 6. ult.*

3. All sin shall come to thy mind.

3. Then all the sins that ever thou hast or shalt commit, shall come fresh to thy mind, as when the prisoner is come before the face of the Judge, then his accusers bring in their evidence; thy sleepy conscience then wil be instead of a thousand witnesses and every sin then with all the circumstances of it, shall be set in order,

armed

armed with Gods wrath round about thee, *Psal.* 50. 21. As letters writ with juice of Oranges, cannot be read untill it be brought unto the fire, and then they appear; so thou canst not read that bloudy Bill of indictment thy conscience hath against thee *now*; but when thou shalt stand neere unto God, a consuming fire, then what an heavie reckoning will appear? It may be thou hast left many sins now, and goest so farre, and profitest so much, that no Christian can discern thee; nay, thou thinkest thy self in a safe estate: but yet there is one leak in thy Ship that will sink thee; there is one secret hidden sin in thine heart, which thou livest in, as all unsound people doe, that will damne thee. I tell thee, as soon as ever thou art dead & gone, then thou shalt see where the knot did bind thee, where thy sin was that now hath spoiled thee for ever, and then thou shalt grow mad to think; *O that I never saw this sin I loved, lived in, plotted, perfected mine own eternall ruine by, until now, when it is too late to amend.*

Mans misery by his fall.

Mans misery by his fall.

4. God takes his farewell of thee.

4. Then the Lord shall take his everlasting farewell of thee, and make thee know it too. Now God is departed from thee in this life, but hee may return in mercy to thee again; but when the Lord departs with all his patience to wait for thee no more, nor shall Christ be offered thee any more, no spirit to strive with thee any more, and so shall passe sentence, though haply not vocally, yet effectually upon thy soul, the Lord saying, *Depart thou cursed.* Thou shalt see indeed the glory of God that others find, but to thy greater sorrow shalt never taste the same, *Luke* 13. 28.

5. The soul surrendred into the hands of the Devill: For wicked men as soon as dead, are in hell.

5. Then shall God surrender up thy forsaken soule into the hands of Devils, who being thy Jaylors, must keep thee till the great day of Account; so that as thy friends are scrambling for thy goods, and worms for thy body; so devils shall scramble for thy soul. For as soon as ever a wicked man is dead, he is either in heaven or hell. Not in heaven, for no unclean thing comes there: if in hell, then

then among Devills, there ſhall bee thine eternall lodging, 1 *Pet.* 3. 19. and hence thy forlorne ſoule ſhall lie mourning for the time paſt, *now* 'tis too late to recall again; groaning under the intollerable Torments of the wrath of God preſent, and amazed at the eternity of miſery and ſorrow that is to come, waiting for that fearfull houre when the laſt Trump ſhall blow, and then body and ſoule meet to beare that wrath, that fire that ſhall never goe out. Oh therefore ſuſpect and feare the worſt of thy ſelf now, thou haſt ſeldome or never, or very little, troubled thine head about this matter, whether Chriſt will ſave thee or not, thou haſt ſuch ſtrong hopes and confidences already, that he will; know, that it is poſſible thou mayeſt be deceived; and if ſo, when thou ſhalt know thy doom after death, thou canſt not get an houre more to make thy peace with God, although thou ſhouldſt weep tears of bloud. If either the muffler of Ignorance ſhall be before thine eyes, like

Mans miſery by his fall.

After death no time to make peace with God.

Mans misery by his fall.

an handkercher about the face of one condemned; or if thou art pinioned with any luſt, or if thou makeſt thine own pardon, proclaimeſt (becauſe thou art ſorry a little for thy ſins, and reſolveſt never to doe the like again) peace to thy ſoule, thou art one that after death ſhalt appeare before the Lord to judgement; thou that art thus condemned now, dying ſo, ſhalt come to thy fearfull judgement after death.

There ſhall be a generall judgment of ſoule and body at the end of the world, wherein they ſhal be arraigned and condemned before the great tribunal ſeat of Jeſus Chriſt, *Jude* 14. 15. 2 *Cor.* 5. 10. The hearing of judgement to come, made *Felix* to tremble; nothing of more efficacy to awaken a ſecure ſinner, then ſad thoughts of this fiery day.

Object. But thou wilt aſk me how it may be proved, that there will be ſuch a day.

Anſw. I anſwer, Gods juſtice calls for it, this world is the ſtage where Gods

patience

patience and *bounty* act their parts, and hence every man will profesſe & conceive, becauſe he feels it, that God is mercifull; bnt Gods *Juſtice* is queſtioned, men think God to be all mercy and no juſtice; all hony, and no ſting; now the wicked proſper in all their wayes, are never puniſhed, but live and die in peace, whereas the godly are daily afflicted and reviled. Therefore becauſe this *Attribute* ſuffers a totall eclipſe almoſt now, there muſt come a day wherein it muſt ſhine out before all the world in the glory of it, *Rom.* 2. 5.

Mans miſery by his fall.

Why there muſt be a day of judgement

The ſecond reaſon is from the glory of Chriſt: he was accuſed, arraigned, condemned by men, therefore he ſhall be the Judge of men, *John* 5. 27. for this is an ordinary peece of Gods providence towards his people, the ſame evill he caſts them into now, he exalts them into the contrary good in his time. As the Lord hath a purpoſe to make *Joſeph* Ruler over all Egypt, but firſt hee maketh him a ſlave. God had a meaning to make

Mans misery by his fall.

Christ judge of men, therefore first he suffers him to be judged of men.

Quest. But when shall this judgement day be?

Ans. Though we cannot tell the day and hour particularly, yet this we are sure of, that when all the Elect are called, for whose sake the World stands, *Isa.* 1. 9. when these pillars are taken away, then woe to the world; as when *Lot* was taken out of Sodome, then Sodome was burnt. Now it is not probable that this time will come as yet: for first Antichrist must be consumed, and not only the scattered visible Jewes, but the whole body of the Israelites must first be called, and have a glorious Church here upon earth, *Ezek.* 37. This glorious Church, Scripture and Reason will inforce, which when it is called, shall not be expired as soon as 'tis born, but shall continue many a yeare.

Object. When all the elect are called, then woe to the world. Lot being gone Sodom was burnt.

Quest. But how shall this Judgement be?

Answer. The Apostle describes it, 1 *Thes.* 4. 16. 17.

Object.

Answ.

1. Christ

1. Christ shall break out of the third heaven, and be seen in the aire, before any dead arise, and this shall be with an admirable shout, as when a King cometh to triumph among his subjects, and over his enemies.

2. Then shall the voyce of the *Arch-angel* be heard: now this *Arch-Angel* is Jesus Christ himselfe, as the Scripture expounds, being in the clouds of Heaven; he shall with an audible Heaven-shaking shout say, *Rise you dead and come to judgement*, even as he called to *Lazarus*, *Lazarus arise*.

3. Then the Trump shall blow, & even as at the giving of the Law, *Exo.* 19. it's said, *the Trumpet sounded*, much more louder shall it now sound when he comes to judge men that have broken the Law.

4. Then shall the dead arise: the bodies of them that have died in the Lord, shall *rise first*, then the others that live, shall (like *Enoch*) be translated, and changed, 1 *Cor*, 15.

5. When thus the Judge and Justices are upon their Bench at Christs

Mans misery by his fall.

The manner of the last judgement

1. Christ comes.

2. The Arch-angels voyce heard.

3. The Trump blowes.

4. The dead ari

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Mans misery by his fall.

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Mans misery by his fall.

right hand on their thrones, then ſhall the guilty priſoners be brought forth, and come out of their Graves like filthy Toads againſt this terrible ſtorm: Then ſhall all the wicked that ever were or ever ſhall be, ſtand quaking before this glorious Judge, with the ſame bodies, feet, hands, to receive their doom.

Sinner conſider the day of judgement

Oh conſider of this day thou that liveſt in thy ſins now, and yet art ſafe, there is a day comming wherein thou mayſt and ſhalt be judged.

1. Who is the Judge.

1. Conſider *who* ſhall be thy Judge: why, *Mercy*, *Pittie*, *Goodneſſe* it ſelfe, even Jeſus Chriſt that many times held out his bowels of compaſſion towards thee. A child of God may ſay, Yonder is my *brother*, *friend*, *huſband*; but thou mayſt ſay, Yonder is mine *enemy*. He may ſay at that day, Yonder is he that ſhed his blood to ſave me; thou mayſt ſay, Yonder he comes whoſe heart I have pierced with my ſins, whoſe bloud I have deſpiſed. They may ſay, O come Lord Jeſus, and cover me under thy wings:

But

But thou ſhalt then cry out, O Rocks, fall upon me, and hide me from the face of the Lamb.

Mans miſery by his fall.

2. Conſider the manner of his comming, 2 *Theſſ.* 1. 7. He ſhall come in flaming fire, the heavens ſhall be on a flame, the Elements ſhall melt like ſcalding lead upon thee: when a houſe is on a fire at midnight in a town, what a fearfull cry is there made? When all the World ſhall cry fire, fire, and run up and down for ſhelter to hide themſelves, but cannot find it, but ſay, O, now the gloomy day of bloud and fire is come, here's for my pride, here's for my oathes, and the wages for my drunkenneſſe, ſecurity, and neglect of duties.

2. His comming is in flames of fire.

3. In regard of the heavie accuſations that ſhal come againſt thee at that day. There's never a wicked man almoſt in the world, as faire a face as he carries, but he hath at ſome time or other committed ſome ſuch ſecret villany, that he would be ready to hang himſelf for ſhame, if others did know of it; as ſecret *whoredome, ſelfe-polluti-*

3. The accuſations againſt wicked men.

Mans misery by his fall.

Eccles. ult. ult.

pollution, ſpeculative *wantonneſſe*, men with *men*, women with *women*, as the Apoſtle ſpeakes, *Rom.* 1. At this day all the world ſhall ſee and heare theſe privie pranks, then the Bookes ſhall be opened. Men will not take up a foul buſineſſe, nor end it in private, therefore there ſhall be a day of publick hearing; things ſhall not be ſuddenly ſhuffled up, as carnall thoughts imagine, *viz.* That at this day firſt Chriſt ſhall raiſe the dead, and then the ſeparation ſhall be made, and then the Sentence paſt, and then ſuddenly the judgement day is done: No, no, it muſt take up ſome large quantity of time, that all the world may ſee the ſecret ſins of wicked men in the world, and therefore it may be made evident from all Scripture and Reaſon, that this day of Chriſts Kingly Office in *Judging* the world, ſhall laſt happily longer then his private adminiſtration now (wherein he is leſſe glorious) in *governing the World*. Tremble thou time-ſerver, tremble thou hypocrite, tremble thou that liveſt in any ſecret

The Kingly office of Chriſt may probably laſt longer then his private adminiſtration.

finne

ſinn under the all-ſeeing eye of this Judge; thine owne conſcience indeed ſhall be a ſufficient witneſſe againſt thee, to diſcover all thy ſinnes at thy particular judgement, but all the world ſhall openly ſee thine hidden cloſe courſes of darkneſſe, to thine everlaſting ſhame at this day.

Mans miſery by his fall.

4. In regard of the fearfull ſentence that then ſhall be paſſed upon thee; *Depart thou curſed creature into everlaſting fire prepared for the Devill and his Angels.* Thou ſhalt then cry out, O mercy, Lord, O a little mercy! No, will the Lord Jeſus ſay, I did indeed once offer it you, but you refuſed, therefore *Depart.* Then thou ſhalt plead again, Lord, if I muſt depart, yet bleſſe me before I goe: No, no, Depart *thou curſed.* O but, Lord, if I muſt depart curſed, let me goe to ſome good place: No, depart thou curſed *into Hell fire.* O Lord, that's a torment I cannot beare; but if it muſt be ſo, Lord, let me come out again quickly; No, depart thou curſed into *everlaſting* fire. O Lord, if this be thy pleaſure,

4. The ſentence that ſhall paſſe againſt thee.

Mans misery by his fall.

ſure, that here I muſt abide, let mee have good company with mee. No, depart thou curſed into everlaſting fire, *prepared for the Devil and his Angels.* This ſhall be thy Sentence. The hearing of which may make the rocks to rent, ſo that, go on in thy ſin and proſper, deſpiſe and ſcoffe at Gods Miniſters and proſper, abhor the power and practice of Religion, as a too preciſe courſe, and proſper; yet know it, there will a day come, when thou ſhalt meet with a dreadfull Judge, a dolefull ſentence. Now is thy day of ſinning, but God will have ſhortly his day of condemning.

V. Gods wrath ſhall be powred out on body & ſoul.

5. When the Judgement day is done, then the fearfull wrath of God ſhal be powred out and piled upon their bodies and ſouls, and the breath of the Lord like a ſtream of Brimſtone ſhall kindle it, & here thou ſhalt lie burning, & none ſhall ever quench it. This is the execution of a ſinner after judgement, *Rev.* 21. 8.

Wherein conſiſts the wrath of God.

Now this wrath of God conſiſts in theſe things.

1. Thy

1. Thy ſoul ſhall be baniſhed from the face and bleſſed ſweet preſence of God and Chriſt, and thou ſhalt never ſee the face of God more. It is ſaid, *Acts* 20. that *they wept ſore, becauſe they ſhould ſee Pauls face no more.* Oh, thou ſhalt never ſee the face of *God*, *Chriſt*, *Saints*, and *Angels*, more. O, heavie doom to famiſh, and pine away for ever without one bit of bread to comfort thee, one ſmile of *God* to refreſh thee! Men that have their ſores running upon them, muſt be ſhut up from the preſence of men ſound & whole. Oh, thy ſins like plague-ſores, run on thee, therefore thou muſt be ſhut out like a Dog from the preſence of God, and all his people, 2 *Theſſ.* 1. 9.

Mans miſery by his fall.

1. Abſence from God.

2. God ſhall ſet himſelf like a conſuming infinite fire againſt thee, and tread thee under his feet, who haſt by ſin trod him and his glory under foot all thy life. A man may deviſe exquiſite torments for another, and great power may make a little ſtick to lay on heavie ſtrokes: but great power ſtirred up to ſtrike from great fury and

2. God a conſuming fire.

Mans misery by his fall.

and wrath, makes the ſtroke deadly: I tell thee, all the wiſdome of God ſhall then be ſet againſt thee to deviſe torments for thee, *Mich.* 2. 3. There was never ſuch wrath felt or conceived, as the Lord hath deviſed againſt thee, that liveſt and dieſt in thy naturall eſtate: hence it is called, *wrath to come*, 1 *Theſſ.* 1. *ult.* The torment which wiſdome ſhall deviſe, the Almighty power of God ſhall inflict upon thee, ſo as there was never ſuch power ſeen in making the world, as in holding a poore creature under this wrath, that holds up the ſoule in being with one hand, and beats it with the other, ever burning like fire againſt a creature, & yet that creature never burnt up, *Rom.* 9. 22. Think not this cruelty, it's juſtice; what cares God for a vile wretch whom nothing can make good while it lives? If we have been long in hewing a block, and we can make no meet veſſell of it, put it to no good uſe for our ſelves, we caſt it into the fire: God heweth thee by *Sermons*, *ſickneſſe*, *loſſes*, and *croſſes*, *ſudden*

ſudden death, *mercies*, and *miſeries*, yet nothing makes thee better; what ſhould God doe with thee, but caſt thee hence? Oh, conſider of this wrath before you feel it. I had rather have all the world burning about my eares, than to have one blaſting frown from the bleſſed face of an infinite and dreadfull God. Thou canſtnot indure the torment of a little Kitchin-fire on the tip of thy finger, not one halfe houre together: how wilt thou beare the fury of this infinite endleſs conſuming fire in body and ſoule throughout all eternity?

Mans miſery by his fall.

Men were better have the world burn about their ears, then to have one frowne from Gods face.

3. The never-dying worme of a guilty conſcience ſhall torment thee, as if thou hadſt ſwallowed down a living poyſonfull ſnake, which ſhall lie gnawing and biting thine heart for ſin paſt, day & night. And this worm ſhall torment by ſhewing the cauſe of thy miſery, that is, that thou didſt never care for him that would have ſaved thee. By ſhewing thee alſo thy ſins againſt the Law, by ſhewing thee thy ſloath, whereby thy happineſſe is loſt.

3. A guilty conſcience a never-dying worm.

Mans misery by his fall.

loſt. Then ſhall thy conſcience gnaw to think, ſo many nights I went to bed without prayer, and ſo many dayes and houres I ſpent in feaſting, and fooliſh ſporting. O, if I had ſpent half that time now miſ-ſpent, in praying, in mourning, in meditation, yonder in heaven had I been. By ſhewing thee alſo the meanes that thou once hadſt to avoid this miſery; ſuch a Miniſter I heard once, that told me of my particular ſins, as if he had been told of me: ſuch a friend perſwaded me once to turn over a new leafe: I remember ſo many knocks God gave at this Iron heart of mine, ſo many mercies the Lord ſent; but oh, no means could prevail with me. Laſtly, by ſhewing thee how eaſily thou mighteſt have avoided all theſe miſeries. Oh, once I was almoſt perſwaded to be a Chriſtian, but I ſuffered my heart to grow dead, & fell to *looſe company*, and ſo loſt all. The Lord Jeſus came unto my door and knocked, and if I had done that for Chriſt which I did for the Devill many a time,

time, to open at his knockes, I had been saved. A thousand such bites will this worm give at thine heart, which shal make thee cry out, O time, time! O Sermons, Sermons! O my hopes and my helps are now lost, that once I had to save my lost soule!

Nams misery by his fall.

4. Thou shalt take up thy lodging for ever with Devils, and they shall be thy companions: Him thou hast served here, with him must thou dwell there. It scares men out of their wits almost, to see the Devil, as they think, when they be alone; but what horror, shall fill thy soule, when thou shalt be banished from Angels society, and come into the fellowship of Devils for ever?

4. To lodge with the Devils in hell for ever.

5. Thou shalt be filled with finall despaire. If a man be grievously sick, it comforts him to think it will not last long. but if the Physitian tell him he must live all his life time in this extremity, he thinks the pooreſt begger in a better estate than himselfe. Oh to think when thou hast been millions of years in thy sor-

5. Finall despair in an irrecoverable condition.

Mans misery by his fall.

rowes, then thou art no neerer thy end of bearing thy misery, then at the first comming in; Oh I might once have had mercy and Christ, but no hope now ever to have one glimpse of his face, or one good look from him any more.

6. Blaspheming and cursing for ever.

6. Thou shalt vomit out blasphemous oathes and curses in the face of God the Father for ever, and curse God that never elected thee, & curse the Lord Jesus that never shed one drop of blood to redeeme thee, and curse God the holy Ghost that passed by thee, and never called thee, *Rev.* 16.9. And here thou shalt lie and weep and gnash thy teeth in spight against God and thy selfe, and roare and stamp, and grow mad, that there thou must lie under the curse of God for ever. Thus (I say) thou shalt lie blaspheming, with Gods wrath like a pile of fire on thy soul burning, and flouds, nay seas, nay more, seas of tears (for thou shalt for ever lie weeping) shall never quench it. And here which way soeuer thou lookest, thou shalt

ſhalt ſee matter of everlaſting griefe. Look up to heaven, and there thou ſhalt ſee (Oh) that God is for ever gone. Look about thee, thou ſhalt ſee Devils quaking, curſing God; and thouſands, nay millions of ſinfull damned creatures crying and roaring out with dolefull ſhriekings: Oh the day that ever I was born! Look within thee, there is a guilty conſcience gnawing. Look to time paſt. Oh thoſe golden dayes of grace, and ſweet ſeaſons of mercy are quite loſt, and gone! Look to time to come, there thou ſhalt behold evills, troops and ſwarmes of ſorrowes, and woes, and raging waves, and billowes of wrath comming roaring upon thee. Look to time preſent, Oh not one houre or moment of eaſe or refreſhing, but all curſes meet together, and feeding uppon one poore loſt immortall ſoule, that never can be recovered again! No God, no Chriſt, no Spirit to comfort thee, no Miniſter to preach unto *thee*, no friend to wipe away thy continuall *Teares*, no

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Miſery incompaſſeth thoſe in Hell.

Mans misery by his fall.

Sun to ſhine upon thee, not a bit of bread, not one drop of water to coole thy tongue.

This is the miſery of every naturall man. Now doe not thou ſhift it from thy ſelfe, and ſay, *God is mercifull.* True, but it is *to very few*, as ſhall bee proved. 'Tis a thouſand to one if ever thou be one of that ſmall number whom God hath picked out to eſcape this wrath to come. If thou doe not get the Lord Jeſus to beare this wrath, farewell God, Chriſt, and Gods mercy for ever. If Chriſt had ſhed ſeas of bloud, ſet thine heart at reſt, there is not one drop of it for thee, untill thou commeſt to ſee, and feele, and groan under this miſerable eſtate. I tell thee, Chriſt is ſo farre from ſaving thee, that he is thine enemy. If Chriſt were here and ſhould ſay, Here is my bloud for thee, if thou wilt but lie down and mourn under the burden of thy miſery, and yet for all his ſpeeches, thy dry eyes weep not, thy ſtout heart yeelds not, thy hard heart mournes not, as to ſay;

Oh!

Oh! I am a ſinfull, loſt, condemned, curſed, dead creature: what ſhall I doe? Doſt not think but hee would turn away his face from thee, and ſay, Oh! thou ſtony, hard-hearted creature, wouldſt thou have me ſave thee from thy miſery, and yet thou wilt not groan, ſigh, and mourn for deliverance to me out of thy miſery? If thou likeſt thine eſtate ſo well, and prizeſt me ſo little, periſh in thy miſery for ever.

Mans miſery by his fall.

Oh! labour to be humbled day and night under this thy wofull eſtate. Thou art guilty of *Adams* grievous ſin; will this break thine heart? *No.* Thou art dead in ſin, and top-full of all ſin, will this break thine heart? *No.* Whatſoever thou doeſt, haſt done, ſhalt doe, remaining in this eſtate, is ſinne, will this break thine heart? *No.* God is thine enemy, and thou haſt loſt him, will this breake thine heart? *No.* Thou art condemned to die eternally; Satan is thy Jaylor, thou art bound hand and foot in the bolts of thy ſins, and caſt into

The ſcope of knowing our miſeries, is to be humbled.

Mans misery by his fall.

utter darkneſſe, and ready every moment to drop into Hell, will this break thine heart? *No.* Thou muſt die, and after that appeare before the Lord to judgement; and then beare Gods everlaſting inſupportable wrath, which rends the Rocks, and burns downe to the bottome of hell; will this break thine hard heart, man? *No.* Then farewell Chriſt for ever, never look to ſee a Chriſt, untill thou doeſt come to feele thy miſery out of Chriſt. Labour therefore for this, and the Lord will reveale the Brazen Serpent, when thou art in thine own ſenſe and feeling, ſtung to death with thy fiery Serpents

So I come to open the fourth principall Point.

CHAP.

CHAP. IV.

Christ our onely Redeemer.

That the Lord Jesus Christ is the onely meanes of Redemption and deliverance out of this estate.

The 4th Principle. Christ the onely Redeemer by price.

IN *whom we have redemption through his bloud. Eph.* 1. 7. which plainly demonstrates, that

Jesus Christ is the only means of mans Redemption and deliverance out of his bondage and miserable estate.

Doct. Christ our Redeemer.

And this is the Doctrine I shall now insist upon.

When the Israelites were in bondage and misery, he sends *Moses* to deliver them. When they were in *Babylon*, he stirreth up *Cyrus* to open the prison gates to them; but when all mankind is under spiritual misery, he sends the Lord Jesus, God and Man to redeem him, *Act.* 4. 12.

Object. *Quest.* How doth Christ redeem men out of this misery?

Answ. 1. By price. *Ans.* By *paying a price for them*, 1 *Cor.* 6. *ult.* Gods mercy will be manifested in saving some, and his justice must be satisfied by having satis-

Christ our onely Redeemer.

How men are redeemed.

1. By standing in their room.

faction or price made and paid for mans sin.

Hence Christ satisfieth Gods Justice.

First, by standing in the room of all them whom mercy decreeth to save. A surety standeth in the room of a debtor, *Heb.* 7. 22. As the first *Adam* stood in the room of all mankind fallen: so Christ standeth in the room of all men rising, or to be restored again.

2. By taking away the guilt of their sin.

Secondly, by taking from them, in whose room he stood, the eternall guilt of all their sins, and by assuming the guilt of all those sins unto himselfe, 2 *Cor.* 5. 22. Hence *Luther* said, Christ was the greatest sinner, by imputation.

3. By bearing the curse for sin,

Thirdly, by bearing the curse and wrath of God kindled against sinne. God is so holy, that when he seeth sin sticking onely by imputation to his own Son, he will not spare him, but his wrath and curse must he bear, *Gal.* 3. 13. Christ drinks up the cup of all the elect at one draught, which they should

should have been sipping and drinking, and tormented with millions of yeares.

Christ our onely Redeemer.

Fourthly, by bringing into the presence of God perfect righteousnesse, *Rom.* 5, 11. for this also Gods justice required *perfection*, conformity to the Law, as well as (*perfect satisfaction*) suffering for the wrong offered to the Law-giver. Justice thus requiring these foure things, Christ satisfies Justice by performing them, and so payes the price.

4. By making us perfect.

Dan. 9. 24.

II. Christ is a *Redeemer* by strong hand. The first Redemption by price is finished in Christs person, at his resurrection: the second is begun by the Spirit in mans vocation, and ended at the day of judgement; as mony is first paid for a Captive in *Turkie*, and then because he cannot come to his own Prince himselfe, he is fetcht away by strong hand.

II. Christ a Redeemer by price.

Use 1. Here is encouragement to the vilest sinner, and comfort to the selfe-succourlesse and lost sinner, who have spent all their money, their *time* and

Of encouragement.

Christ our onely Redeemer.

and *endeavours* upon thoſe duties and ſtrivings that have been but poore Phyſitians to them. Oh look up here to the Lord Jeſus, who can doe that cure for thee in a moment, which all creatures cannot doe in many years. What bolts, what ſtrong fetters, what unruly luſts, temptations and miſeries art thou lockt into? Behold the Deliverer is come out of *Sion*, having ſaisfied juſtice, and paid a price to ranſome poore Captives, *Luke* 4. 18. with the keyes of Heaven, Hell, and thy unruly heart in his hand, to fetch thee out with great mercy and ſtrong hand; who knowes but thou poore priſoner of hell, thou poore captive of the Devill, thou poore ſhackled ſinner, may'ſt be one whom he is come for? Oh look up to him, ſigh to heaven for deliverance from him, and be glad and rejoyce at his comming.

Christ came down from heaven to relieve poor Captives bound in fetters of ſin.

Uſe 2. Of terror.

This ſtrikes terror to them, that though there is a meanes of deliverance, yet they lie in thir miſery, never groan, never ſigh to the Lord Jeſus for deliverance; nay, that rejoyce in

in their bondage, and dance to hell in their bolts; nay, that are weary of deliverance, that ſit in the ſtocks, when they are at prayers, that come out of the Church when the tedious Sermon runs ſomewhat beyond the houre, like priſoners out of a Jaile, that deſpiſe the Lord Jeſus, when he offers to open the doors, and ſo let them out of that miſerable eſtate. Oh poore creatures! is there a means of deliverance, and doſt thou neglect, nay, deſpiſe it? Know it, that this will cut thine heart one day, when thou art hanging in thy gibbets in hell, to ſee others ſtanding at Gods right hand, redeemed by Chriſt; thou mightſt have had ſhare in their honour: for there was a Deliverer come to ſave thee, but thou wouldſt have none of him. Oh thou wilt lie yelling in thoſe everlaſting burnings, and teare thy haire, and curſe thy ſelfe: from hence might I have beene delivered, but I would not. Hath Chriſt delivered thee from hell, and hath he not delivered thee from thine Ale-houſe? Hath

Chriſt our onely Redeemer.

The neglect of our delivrance by Chriſt, will prove a cut at the laſt day.

Christ our onely Redeemer.

Hath Christ delivered thee from Satans society, when he hath not delivered thee from thy loose company yet? Hath Christ delivered thee from burning, when thy faggots, thy sins, grow in thee? Is Christs bloud thine, that mak'st no more account of it, nor feelest no more vertue from it, than in the bloud of a chicken? Art thou redeemed, doest thou hope by Christ to be saved, that didst never see, nor feel, nor sigh under thy bondage? Oh! the devils wil keep holiday (as it were) in hell, in respect of thee, who shalt mourn under Gods wrath, and lament. Oh there was a means to deliver us out of it, but thou shalt mourn for ever for thy misery. And this will be a Bodkin at thine heart one day, to thinke there was a Deliverer, but I wretch would none of him.

Use 3. Of reproof

Here likewise is matter of reproof to such as seek to come out of this misery, from, and by themselves. If they be *ignorant*, they hope to be saved by their good meaning and prayers.

ers. If *civill*, by paying all they owe, and doing as they would be done by, and by doing no body any harm. If they bee *troubled* about their *estates*, then they lick themselves whole by their mourning, repenting and reforming. Oh poore stubble! canst thou stand before thisconsuming fire without sin? Canst thou make thy selfe a Christ for thy selfe? canst thou bear & come from under an infinite wrath? canst thou bring in perfect righteousnesse into the presence of God? This Christ must do, else he could not satisfie and redeem. And if thou canst not doe thus, and hast no Christ, *desire* and *pray*, that heaven and earth shake till thou hast worn thy tongue to the stumps, *endeavour* as much as thou canst, and others commend thee for a diligent Christian; *mourn* in some wildernesse till dooms day, dig thy grave there with thy nails, weep buckets full of hourly tears, till thou canst weep no more, *fast* and *pray* till thy skin and bones cleave together; *promise* and *purpose* with full resolution,

Christ our onely Redeemer.

on,

Christ our onely Redeemer.

on, to be better; nay, *reform* thy head, heart, life, and tongue, and some, nay all sins; live like an Angel, shine like a sun, walk up and down the world like a distressed Pilgrim going to another countrey, so that all Christians commend and admire thee; die ten thousand deaths, lie at the fire-back in hell so many millions of yeares, as there be piles of grasse on the earth, or sands upon the Sea shore, or stars in heaven, or motes in the Sun; I tell thee, not one spark of Gods wrath against thy sin, shall be, can be quenched by all these *duties*, nor by any of these *sorrowes*, or *tears*; for, these are not the bloud of Christ. Nay, if all the Angels and Saints in heaven and earth should pray for thee, these cannot deliver thee, for they are not the bloud of Christ. Nay, God as a creator having made a Law, will not forgive one sin without the bloud of Christ; nay, Christs bloud will not doe it neither, if thou dost joyn never so little that thou hast or doest, unto Jesus Christ, and makest thy selfe or any

Gal. 5. 2.

any of thy duties copartners with Christ in that great work of saving thee. Cry out therefore as that blessed Martyr did, *None but Christ, none but Christ.*

Christ our onely Redeemer.

Take heed of neglecting or rejecting so great salvation by *Jesus Christ.* Take heed of spilling this potion, that onely can cure thee.

Use IV. Be watchfull.

But thou wilt say, This means of Redemption is onely appointed for some, it is not intended for all, therefore not for me, therefore how can I reject Christ?

Object.

It is true, Christ spent not his breath to pray for all; *John* 17. 9. much lesse his bloud for all; therefore he was never intended as a Redeemer of all; but that he is not intended as a deliverer of thee, How doth this follow? How dost thou know this?

Answ.

But secondly, I say; though Christ be not intended for *all*, yet he is *offered* unto all, and therefore unto thee. And the ground is this chiefly.

The universall offer of Christ ariseth not from Christs Priestly office imme-

The offer of Christ *universall*, and why.

Christ our onely Redeemer.

immediatly, but from his Kingly office, whereby the Father having given him all power and dominion in heaven and earth, he herupon commands all men to stoop unto him, and likewise bids all his Disciples, and all their successors to goe and preach the Gospel to every creature under heaven, *Mat.* 28. 18. 19. For Christ doth not immediately offer himselfe to all men as a Saviour, whereby they may be incouraged to serve him as a King: but first as a King commanding them to cast away their weapons, and stoop unto his Scepter, and depend upon his free mercy, acknowledging, if ever he save me, I will blesse him; if he damne me, his name is righteous in so dealing with me.

Mark 16. 15.

But that I may fasten this exhortation, I will shew these foure things:

I.

The offer of Christ *universall*, & wherein.

I. The Lord Jesus is offered to every particular person: which I will shew thus: What hast thou to say against it, that thou doest doubt of it? It may be thou wilt plead:

Oh, I am so ignorant of my selfe,

God

God, Christ, or his will, that surely the Lord offers no Christ to me.

Christ our onely Redeemer.

Yes, but he doth though thou liest in utter darknes. Our blessed Saviour glorified his Father, for *revealing* the mystery of the *Gospel* to *simple men*, neglecting those that carried the chiefe *reputation* of wisdome in the world. The parts of nome are so low, as that they are beneath the gracious regard of Christ. God bestowerh the best fruits of his love upon mean and weak persons *here*, that he might confound the pride of flesh the more. Where it pleaseth him to make his choyce, and to exalt his mercy, he passeth by no degree of wit, though never so uncapable.

Answ.

Prov. 9. 4.

1 Cor. 3. 20

Prov. 1. 22, 23.

But thou wilt say, I am an enemy to God, and have a heart so stubborne and loath to yield; I have vexed him to the very heart by my transgressions.

Object.

Yet he beseecheth thee to be reconciled. Put case thou hast been a sinner, and rebellious against God, yet so long as thou art not found amongst

Answ.

Christ our onely Redeemer.

malicious oppoſers, and underminers of his truth, never give way to deſpairing thoughts, thou haſt a mercifull Saviour.

Object. But I have deſpiſed the meanes of reconciliation, and rejected mercy.

Anſw. Yet God cals thee to return; *Thou haſt plaid the harlot with many lovers, yet turn again to me, ſaith the Lord, Jer.*3.1. Caſt thy ſelfe into the armes of Chriſt, and if thou periſh, periſh there; if thou doſt not, thou art ſure to periſh. If mercy be to be had any where, it is by ſeeking to Chriſt, not by turning from him. Herein appears Chriſts love to thee, that he hath given thee a heart in ſome degree ſenſible; he might have given thee up to *hardneſſe, ſecurity,* and *prophaneneſſe*; of all ſpirituall judgements the greateſt. But he that died for his enemies, will in no wiſe refuſe thoſe, the deſire of whoſe ſoul is towards him. When the Prodigall ſet himſelf to return to his father, his father ſtayes not for him, but meets him in the way. If our ſins diſpleaſe us, they ſhall never hurt us;

Chriſt caſts off none that deſire to come unto him.

us; but we shall be esteemed of God to be that which we desire and labour to be, *Psal.* 145. 19.

Christ our onely Redeemer.

But can the Lord offer Christ to me, so poor, that have no strength, no faith, no grace, nor sense of my poverty?

Obj.

Yes, even to thee; why should we except our selves, when Christ doth not except us? *Come unto me all yee that are weary and heavy laden.* We are therefore poor, because we know not our riches. We can never be in such a condition, wherein there will be just cause of utter despaire. *He that sits in darknesse, and seeth no light,* no light of comfort, no light of God's countenance, *yet let him trust in the Name of the Lord.* Weaknesses do not debar us from mercy; nay, they incline God the more. The husband is bound to bear with the wife, *as being the weaker vessell*; and shall we think God will exempt himselfe from his own Rule, and not bear with his weak Spouse?

Answr.

Christ cals all sinners to come unto him without exception.

But is this *offer* made to me that cannot love, prize, nor desire the *Lord Jesus?*

Obj.

Christ our onely Redeemer.

Yes, to thee, Christ knows how to pitie us in this case. Wee are weake, but we are his. A father looks not so much at the blemishes of his child, as at his own nature in him; so Christ finds matter of love from any thing of his owne in us. A Christians carriage towards Christ may in many things be very offensive, and cause much strangenesse, yet (so long as he resolves not upon any known evill) Christ will own him, and he Christ.

Answ. Christ owns men, though they are weak, and cannot prize him.

Object. Oh! but I have fallen from God oft, since he hath inlightned me; and doth he tender Christ to *Me*?

Answ. Thou must know that Christ hath married every believing soul to himself, and that where the work of grace is begun, sinne loses strength by every new fall: if there be a spring of sin in thee, there is a spring of mercy in God, and a fountain daily opened to wash thy uncleanesse in. *Adam* (indeed) lost all by once sinning, but we are under a better covenant, a covenant of Mercy, and are incouraged by the Son to goe to the Father every day

day for the ſinnes of that day.

Christ our onely Redeemer.

If I was willing to receive Chriſt, I might have Chriſt offered to me; but will the Lord offer him to ſuch a one as deſires not to have *Chriſt?*

Object.

Yes (ſaith our Saviour) *I would have gathered you as the Hen gathereth her chickens under her wings, and you would not.* We muſt know, a creating power cannot onely bring ſomething out of *nothing*, but contrary out of *contrary*; of unwilling, God can make us *a willing people.* There is a promiſe of *powring clean water upon us*, and Chriſt hath taken upon him to purge his Spouſe, and make her fit for himſelfe.

Anſw.

Chriſt offers himſelfe to thoſe that do not deſire him.

What haſt thou now to plead againſt this ſtrange kindneſſe of the Lord in offering Chriſt to thee; Thou wilt ſay, it may be:

Oh! I fear time is paſt, Oh! time is paſt. I might once have had Chriſt, but now mine heart is ſealed down with hardneſſe, blindneſſe, unbeliefe; Oh! time is now gone.

Object.

No, not ſo, ſee *Iſai.* 65. 1, 2, 3. *All*

Anſw.

Christ our onely Redeemer.

No time past to receive Christ.

the day long God holdeth out his hands to a back-sliding and rebellious people. Thy day of grace, thy day of means, thy day of life, thy day of Gods striving with thee, and stirring of thee, still lasts.

Object. But if God be so willing to save, and so prodigal of his Christ, why doth he not give me Christ, or draw me to Christ?

Answ. Christ freely offers himself to men, but not force men to him.

Answ. I answer. What command doest thou look for to draw thee to *Christ*, but this word *Come*; Oh come thou poor, forlorn, lost, blind, cursed, nothing, I will save thee, I will enrich thee, I will forgive thee, I will enlighten thee, I will blesse thee, I will be all things unto thee, do all things for thee. May not this win and melt the heart of a Devil?

Quest. II. Upon what conditions may Christ be had?

Answ, The conditions of coming to Christ.

Make an exchange of what thou art, or hast with Christ, for what Christ is or hath; and so taking him, (like the wise Merchant the *Pearl*) thou shalt have salvation with him.

Now

Now this Exchange lieth in these four things chiefly.

First, Give away thy self to him, *head, heart, tongue, body, soul*, and he will give away himself unto thee, *Cant.* 6. 3. yea he will stand in thy room in heaven, that thou mayst triumph and say, I am already in heaven, glorified in him. I see Gods blessed face in *Christ*; I have conquered Death, Hell, and the Devil in him.

Christ our onely Redeemer.

On what terms christ may be had

1. We must give our selves to him.

2ly, Give away all thy *sins* to *Christ*, confesse them, leave them, cast them upon the *Lord Jesus*, so as to receive power from him to forsake them; and he will be made sin for thee to take them away from thee, 1 *Joh.* 1. 9.

2. We must give away all our sins.

3ly, Give away thine *honour*, *pleasure*, *profit*, *life*, for him; he will give away his crown and honour, life and all to thee, *Luke* 18. Let nothing be sweet unto thee but *Him*, and nothing shall be sweet unto him but *thee*.

3. We must give away our honor, pleasure, life it self, if he require it.

4ly, Give away thy Rags, forsake thine own Righteousnesse for him; he will give away all his Robes and

4. We must give away all our own righteousnesse.

Christ our onely Redeemer.

Righteousnesse to thee, *Phil.* 3. 8, 9. Thou shalt stand as glorious in the sight of God, howsoever thou art a poor snake in thy self; as an Angel, nay, as all the Angels, because cloathed with his Sonne *Christ Jesus* his Righteousnesse.

Now tell me, will you have *Christ?* He is offered to you. Yes, you will all say: Yea, with all mine heart. But will you have him on these tearms, upon these four conditions?

Now because men will flatter themselves, and say, Yes;

III. Four sorts of people that reject *Christ* thus offered.

III. I will shew you four sorts of people that reject *Christ* thus offered.

1. The slighter.

First, the *slighting Unbeliever*; that when he hears of an offer of *Christ*, and should wonder at the love of the Lord in doing this; he makes nothing of it, but goes from the Church, and sayes, We must give Ministers the wall in the Pulpit; and, poor men, they must have somewhat to say & preach for their living: There was a good plain Sermon to day, the man seems to mean well, but I think he be no great

great Scholar; and so makes no more of the offer of *Christ*, then of the offer of a straw at their feet. If a good bargain be offered them, they will forget all their businesse to accomplish that; yet they make light of this offer, *Mat.* 22. 5.

Christ our onely Redeemer.

Secondly, *The desperate unbeliever:* that seeing his sins to be so great, and feeling his heart so hard, and finding but little good from God, since he sought for help, (like *Cain*) flieth from the presence of the Lord; like a mad Lion he breaks his chains of restraining grace, and runneth roaring after his prey, after his cups, queans, lusts, &c. and so will not honour Christ with such a great cure of such great sins, that he shall never have the credit of it, nor will be beholding to him for such a kindnesse.

2. The desperate unbeliever.

Thirdly, *the presumptuous unbeliever:* that seeing what sins he hath committed, and it may be having a little touch, and some sorrow for his sins, catcheth at Christ, hoping to be saved by him before ever he come to be loaden

3. The presumptuous unbeliever.

christ our onely Redeemer.

loaden with ſin as the greateſt evil, or Gods wrath kindled againſt him as his greateſt curſe; and ſo catching at *Chriſt*, hopes he hath *Chriſt*, and hoping he hath *Chriſt* already, ſhuts out *Chriſt* for the future, and ſo rejects him, *Mich.*3.11. You ſhall have theſe men and women complain never of the want, but onely of the weakneſſe of their faith, and they will not be beaten off from thence; let them hear never ſo much of their miſery, nor ſee never ſo much of their ſin, yet they will not be beaten off from truſting to Chriſt.

4. To the tottering and doubtfull unbeliever.

Fourthly, *the tottering, doubtfull unbeliever:* one that is in a queſtion whether he had beſt have Chriſt or no: he ſees ſome good in Chriſt that he would gladly have him for; as, There I ſhall heaven, and pardon, and grace, and peace; and yet he ſees many things he diſlikes with Chriſt; as, namely, then farewel merry meetings, paſtimes, cards, and dice, pleaſure and ſinfull games; and hence they totter this way and that way, not knowing whe-

whether they had best have Christ or no, *Jam.*1.6,7. these people reject *Jesus Christ.*

Christ our onely Redeemer.

IV. And now come and see the greatnesse of this sin.

IV. The great evil in rejecting Christ.

1. It's a most *bloudy sin*, it's a trampling under foot the bloud of the Son of God, *Heb.*10.21.

1. A bloudy sin.

2. It's a most *dishonouring sin*; for, as by the first act of faith a man glorifieth God by obeying all the Law at an instant in Christ: so, by rejecting him, thou dost break all those Lawes of God in an instant, and so dost dishonour him.

2. A dishonoring sin.

3. It's a most *ungratefull sinne*, it's despising Gods greatest love, which the Lord takes most heavily.

3. An ungratefull sin.

4. It's a most *inexcusable sin*: for what have you to cast against *Jesus Christ?* Oh, my sins are so great, thou wilt say. But take *Christ*, his bloud will wash thee from all thy sins.

4. An inexcusable sin.

Oh! but mine heart is hard, and my mind blind.

Object.

Yea, but take me, and I will break thine heart, open thine eyes. A new heart

Answ.

Christ our onely Redeemer.

heart is Gods gift, and he hath promiſed to create it in us.

Obj. Oh! but then I muſt forſake all my pleaſures.

Anſw. Thou ſhalt have them fully, continually, infinitely in Chriſt.

Object. Oh! but I cannot take Chriſt.

Anſw. Oh! but Chriſt can give thee an hand to receive him, as well as give away himſelf.

5. An heavie ſin.

5. It is a *moſt heavy ſin.* What ſin will gripe ſo in hell as this? *Joh.* 3. 19. God the Father ſhall ſtrike the Devils for breaking the Law of the creation; but God the Son ſhall ſtrike thee, and the Comforter himſelf ſhall ſet himſelf againſt thee, for deſpiſing the means and offers of redemption. The Devils might never have had mercy, but thou ſhalt think with anguiſh, and vexation, and madneſſe of heart; I might have had a *Chriſt*, he was offered unto me: Mercy wooed this ſtubborn proud heart to yield. But, O rock of Adamant that I was, it did not affect me. Oh flie ſpeedily to this *City of Refuge, leſt the purſuer of bloud overtake thee.*

A-

Away then out of your ſelves to the Lord Jeſus. Heaven and earth leave thee, and have forſaken thee: now there is but one more that can doe thee good, and deliver thy ſoul from endleſſe ſorrow: go to him, and take hold on him, not with the hand of preſumption and love to thy ſelfe, to ſave thy ſelfe, but with the hand of faith, and love to him, to honour him.

Christ our onely Redeemer.

Vſe 5. Of invitation to take hold on Chriſt.

I am well enough already; what tell you me of *Chriſt?*

Obiect.

This is the damning ſinne of theſe times; when men have Chriſt offered unto them, foretelling them elſe of wrath to come, they ſay they are well; hence feeling no judgement here, they feare no wrath hereafter; hence being well, they feel no need of Chriſt; hence till they die they never ſeek out for a Saviour. Men will not come into the Ark already made for them, before the flood ariſe. The world makes ſo much of thoſe it nurſeth up, that they are unwilling to come to heaven, when they are called to come home.

Anſw.

Security a dangerous ſin.

But

Christ our onely Redeemer.

Object.

Answ.

But it may be *Christ* hath not redeemed me, nor shed his bloud for me, therefore why should I goe to him?

It may be it is true, may be not; yet doe thou venture, as those *Joel* 2. *Who knowes but the Lord may return?* It is true, God hath elected but few, and so the Son hath shed his bloud, and died but for a few; yet this is no excuse for thee to lie down and say, What should I seek out of my selfe for succour? Thou must in this case venture & try, as many men amongst us do now, who hearing of one good living fallen, twenty of them will go and seek for it, although they know only one shall have it. Therefore say as those Lepers in *Samaria*, If I stay here in my sinnes, I die; if I go out to the camp of the *Syrians*, we may live, we can but die however: if I go out to *Christ*, I may get mercy, however, I can but die; and it is better to die at Christs feet, than in thine own puddle: Content not your selves therefore with your bare reformation.

To say that Christ hath not redeemed thee, is no excuse for not comming to Christ.

tion and amending your lives; this is but to croſſe the debt in thine owne book, it remaineth uncancelled in the creditors book ſtill: but goe, take, offer up this eternall ſacrifice before the eyes of God the Father, and cry guilty at his barre, and look for mercy from him; ſigh under thy bondage, that as *Moſes* was ſent unto the *Iſraelites*, ſo may *Chriſt* be ſent into thy ſoule. Reſt not therefore in the ſight or ſenſe of a helpleſſe condition, ſaying; I cannot helpe my ſelfe, unleſſe Chriſt doth: ſigh unto the Lord Jeſus in heaven for ſuccour, and admire the Lord for ever, that when there was no help, and when he might have raiſed out of the ſtones children to praiſe him, yet he ſhould ſend his Son out of his boſome to ſave thee. So much for this particular.

Chriſt our onely Redeemer.

The fifth *Divine Principle* followes to be handled.

CHAP.

Few are saved, and that with difficulty.

CHAP. V.

That those that are saved are very few; and that those that are saved, are saved with very much difficulty.

The fifth Principle.

STrait is the gate, and narrow is the way that leadeth unto life, and few there be that find it, Mat. 7. 14.

Here are two parts.

1. The paucity of them that shall be saved; *few find the way thither.*

2. The difficulty of being saved: *Strait and narrow is the way and gate unto life.*

Hence arise two Doctrines.

Doct. 1. 1. That the number of them that shall be saved is very small, *Luke* 13. 24. the Devill hath his drove, and *swarmes* to go to hell, as fast as Bees to their Hive; Christ hath his *Flock*, and that is but *a little flock*; hence Gods children are called *Jewels*, *Mal.* 3. 17. which commonly are kept secret, in respect of the other lumber in the house; hence they are called *Strangers* and *Pilgrims*, which are very few in respect of the inhabitants

Luke 12. 32.

of

of the countrey through which they passe: hence they are called *Sonnes of God*, 1 John 3. 2. *Of the bloud Royal*, which are few in respect of common subjects.

Few are saved, & that with difficulty.

But see the truth of this point in these two things.

First, look to all ages and times of the world. Secondly, to all places and persons in the world, and we shall see few men were saved.

Few saved in all ages.

I.

1. Look to all ages, and wee shall find but a handfull saved. As soon as ever the Lord began to keep house, and there were but two families in it, there was a bloudy *Cain* living, and a good *Abel* slain. And as the world increased in number, so in wickednesse, *Gen.*6.12. It is said, *All flesh had corrupted their wayes*; and amongst so many thousand men, not one righteous but *Noah*, and his family; and yet in the Arke there crept in a cursed *Cham*.

As the world increase in number, so in wickednesse.

Afterwards, as *Abrahams* posterity increased, so we see their sinne abounded. When his posterity was in *Egypt*,

Few are saved, & that with difficulty.

where one would think, if ever men were good, now it would appeare, being so heavily afflicted by *Pharaoh*, being by so many miracles miraculously delivered by the hand of *Moses*, yet most of these *God was wroth with*, Heb. 3. 12. and onely two of them, *Caleb* and *Jeshua* went into *Canaan*, a type of heaven. Look into *Solomons* time, what glorious times! what great profession was there then! Yet after his death, *ten Tribes* fell to the odious sin of Idolatry, following the command of *Jeroboam* their King. Look further into *Isaiahs* time, when there were multitudes of Sacrifices and prayers, *Isai.* 1. 11. yet then there was but a *remnant*, nay, a very *little* remnant that should bee saved. And look to the time of Christs comming in the flesh, (for I pick out the best time of all) when one would think by such Sermons he preached, such miracles hee wrought, such a life as hee led, all the *Jewes* should have entertained him, yet it is said, *He came unto his own, and they received him not.* So few, that

Isai. 1. 9.

John 1. 12.

Christ

Few are saved, & that with difficulty.

Christ himselfe admires at one good *Nathanael, behold an Israelite in whom there is no guile.* In the Apostles time, many indeed were converted, but few comparitively, and amongst the best Churches many bad: as that at *Philippi, Phil.* 3. 18. Many had a name to live, but were dead, and *few* only kept their garments unspotted. And presently after the Apostles time, *many grievous wolves came and devoured the sheep*; and so in succeeding ages, *Rev.* 12.9. *All the earth wondred at the whore in skarlet.*

Rev. 3.4.

Acts 20. 28,29, 30.

And in *Luthers time*, when the light began to arise againe, he saw so many carnall Gospellers, that he breaks out in one Sermon, into these speeches, *God grant I may never live to see those bloudy dayes that are comming upon an ungodly world.* *Latimer* heard so much prophanenesse in his time, that he thought verily dooms day was just at hand. And have not our eares hard censuring those in the *Palatinate*, where (as 'tis reported) many have fallen from the glorious Gospell to

Luther.

Latimer.

Few are saved, & that with difficulty.

Popery, as fast as leaves fall in *Autumn*. Who would have thought there had lurked such hearts under such a shew of detesting Popery, as was among them before? And at Christs comming, *shal he find faith on the earth?*

II. Few shall be sayed in all places.

2. Let us look into all places and persons, and see how few shall be saved. The world is now split into four parts, *Europe*, *Asia*, *Africa*, and *America*: and the three biggest parts are drowned in a deluge of prophaneness and superstition; they doe not so much as professe Christ; you may see the sentence of death written on these mens foreheads, *Jer.* 10. *ult.* But let us look upon the best part of the world, and that is *Europe*, how few shall be saved there? First, the *Grecian* Church, howsoever now in these dayes, their good Patriarch of *Constantinople* is about a generall Reformation among them, and hath done much good; yet are they for the present, and have been for the most part of them, without the saving means of knowledge. They content themselves

Jer. 10. 25. Powre out thy fury upon the heathen that know thee not, and upon the families that call not upon thy name, &c.

ſelves with their old ſuperſtitions, having little or no preaching at all. And for the other parts, as *Italy*, *Spain*, *France*, *Germany*, for the moſt part they are Popiſh; and ſee the end of theſe men, 2 *Theſ.* 2. 9, 10, 11, 12. And now amongſt them that carry the badge of honeſty, I will not ſpeak what mine ears have heard, and my heart believes concerning other Churches: I will come into our own Church of *England*, which is the moſt flouriſhing Church in the world: never had Church ſuch Preachers, ſuch means; yet have we not ſome Chappels and Churches ſtand as dark lanthorns without light, where people are led with blind, or idle, or licentious Miniſters, and ſo both fall into the ditch?

Few are ſaved, and that with difficulty.

Few ſhall be ſaved in *England*. 1 Cor. 1. 29.

Nay, even amongſt them that have the means of grace, but few ſhall be ſaved. It may be ſometimes amongſt ninety nine in a Pariſh, Chriſt ſends a Miniſter to call ſome *one* loſt ſheep among them, *Matthew* 13. Three grounds were bad where the ſeed was

Luke 13. 24, 25.

Few are saved, and that with difficulty.

Chrysostome thought in *Antioch*, an hundred could not be saved.

sown, and onely one ground good. It's a strange speech of *Chrysostom* in his fourth Sermon to the people of *Antioch*, where he was much beloved, and did much good: *How many do you think* (saith he) shall be saved in this citie? *It will be an hard speech to you, but I will speak it; though here be so many thousands of you, yet there cannot be found an hundred that shall be saved, and I doubt of them too; for what villany is there among youth? what sloth in old men?* and so he goes on. So say I, never tell me we are baptized, and are Christians, and trust to Christ; let us but separate the Goats from the Sheep, and exclude none but such as the Scripture doth, and sets a crosse upon their doors, with, *Lord have mercy upon them*, and we shall see onely few in the City shall be saved.

Those which the Scripture excludes from salvation.

1. The prophane.

1. Cast out all the *prophane people* among us, as drunkards, swearers, whores, liers, which the Scripture brands for black sheep, and condemns them in an hundred places.

2. The Civill men.

2. Set by all *Civill men*, that are but wolves

wolves chained up, tame Devils, swine in a fair medow, that pay all they owe, and do no body any harm, yet do none any great good, that plead for themselves and say, Who can say black is mine eye? These are righteous men, whom Christ never came to call; *For he came not to call the righteous but sinners to repentance.*

Few are saved, and that with difficulty.

3. Cast by all *Hypocrites*, that like stage-players, in the sight of others, act the parts of Kings, and honest men; when look upon them in their tyring house, they are but base varlets.

3. The hypocrites.

4. *Formall Professors*, and *Carnall Gospellers*, that have a thing like *faith*, and like *sorrow*, and like *true repentance*, and like *good desires*, but yet they be but pictures, they deceive others and themselves too, 2 *Tim.* 3. 5.

4. The formall professors.

Set by these four sorts, how few then are to be saved, even among them that are hatcht in the bosome of the Church?

First, here then is an Use of *encouragement*. Be not discouraged by the name of singularity. What? do you think

Use 1. Of encouragement.

Few are saved, and that with difficulty.

think your self wiser than others? and shall none be saved but such as are so precise as Ministers prate? Are you wiser than others, that you think none shall go to heaven but your self? I tell you, if you would be saved, you must be singular men, not out of *faction*, but out of *conscience*, *Acts* 24.16.

Tit. 2.14.

Use 2. Of terror.

Secondly, here is matter of *terror* to all those that be of opinion, that few shall be saved; and therfore when they are convinced of the danger of sin by the Word, they flie to this shelter, if I be damned, it will be woe to many more besides me then; as though most should not be damned. Oh yes, the most of them that live in the Church shall perish: and this made an *Hermit* which *Theodoret* mentions, to live 15 years in a cell in a desolate wildernesse, with nothing but bread and water, and yet doubted after all his sorrow, whether he should be saved or no. Oh! Gods wrath is heavie, which thou shalt one day bear.

Use 3. Of exhortation to all confident people.

Thirdly, this ministreth *exhortation* to all *confident people*, that think they believe

believe and say, they doubt not but to be saved, and hence do not much fear death. Oh! learn hence to suspect and fear your estates, and fear it so much, that thou canst not be quiet untill thou hast got some assurance thou shalt be saved. When Christ told his Disciples that one of them should betray him, they all said, *Master, Is it I?* but if he had said, eleven of them should betray him, all except one, would they not all conclude, *Surely it is I?* If the Lord had said, onely *Few* shall be damned, every man might fear, it may be it is I; but now he says, *most* shall, every man may cry out and say, Surely it is I. No humble heart, but is driven to and fro with many stinging fears this way; yet there is a generation of presumptuous, brazen-fac'd, bold people, that confidently think of themselves, as the *Jewes* of the *Pharisees* (being so holy and strict) that if God save but two in the world, they shall make one.

Few are saved, and that with difficulty.

Presumptuous men think of themselves as the Jews did of the Pharisees.

The child of God indeed *is bold as a Lion*; but he hath Gods Spirit and promise,

Few are saved, and that with difficulty.

Confidence rages worst in professors at large

promise, assuring him of his eternall welfare. But I speak of divers that have no sound ground to prove this point (which they pertinaciously defend) that they shall be saved. This confident humour rageth most of all in our old professors at large, who think, that's a jest indeed, that having been of a good belief so long, that they now should be so far behindhand, as to begin the work, and lay the foundation anew. And not onely among these, but amongst divers sorts of people whom the Devil never troubles, because he is sure of them already, and therefore cries peace in their ears, whose *consciences* never trouble them, because *that* hath shut its eyes; and hence they sleep, and sleeping dream that God is mercifull unto them, and will be so; yet never see they are deceived, untill they awake with the flames of hell about their ears; and the *world* troubles them not, they have their hearts desire here, because they are friends to it, and so enemies to God. And *Ministers*

The Devill never troubles some men, because he is sure of them already.

sters never trouble them, for they have none such as are fit for that work neer them; or if they have, they can sit and sleep in the Church, and chuse whether they will believe him. And their friends never trouble them, because they are afraid to displease them. And God himself never troubles them, because that time is to come hereafter. This one truth well pondered and thought on, may damp thine heart, and make thy conscience flie in thy face, and say, *Thou art the man*; it may be there are better in hell than thy self that art so confident; and therefore tell me what hast thou to say for thy self, that thou shalt be saved? In what thing hast thou gone beyond them that *think they are rich and want nothing, who yet are poor, blind, miserable, and naked.*

Few are saved, and that with difficulty.

Friends never reprove some men, because of displeasing them.

Thou wilt say happily, first, I have left my sinnes I once lived in, and am now no drunkard, no swearer, no liar, &c. *Obj. 1.*

I answer, thou mayst be washt from thy mire (the pollution of the world) and *Answ.*

Few are saved, and that with difficulty.

and yet be a swine in Gods account, 2 *Pet.*2. 20. thou mayst live a blamelesse, innocent, honest, smooth life, and yet be a miserable creature still, *Phil.*3.6.

*Object.*2.

But I pray, and that often.

Answ.

This thou mayst do, and yet never be saved, *Isai.*1.11. *To what purpose do your multitude of Sacrifices?* Nay, thou mayst pray with much affection, with a good heart, as thou thinkest, yet a thousand miles off from being saved, *Prov.*1.28.

*Obje.*3.

But I fast somtimes, as well as pray.

Answ.

So did the Scribes and Pharisees, even twice a week, which could not be publike, but private fasts. And yet this righteousnes could never save them.

Obj. 4.

But I hear the word of God, and like the best Preachers.

Answ. Ezek.33. 31,32.

This thou mayst do too, and yet never be saved. Nay, thou mayst so hear, as to receive much *joy* and comfort in hearing, nay, to believe and catch hold on Christ, and so say and think *he is thine*, and yet not be saved; as the stony ground did, *Matth.* 13.

who

who heard the word with *joy*, and for a *season believed*.

Few are saved, and that with difficulty.

I read the Scriptures often.

Obj. 5.

This you may doe too, and yet never be saved; as the Pharisees, who were so perfect in reading the Bible, that Christ needed but only say, *It hath been said of old time*, for they knew the text and place well enough without intimation.

Answ.

But I am grieved, and am sorrowfull, and repent for my sins past.

Obj. 6.

Judas did thus, *Mat.* 27. 3. hee repents himselfe with a legall repentance for fear of hell, and with a naturall sorrow for dealing so unkindly with Christ, in betraying not onely bloud, but innocent bloud. True humiliation is ever accompanied with hearty reformation.

Answ.

Oh! but I love good men, and their company.

Obj. 7.

So did the *five foolish Virgins* love the company, and (at the time of *extremity*) the very *oyle* and *grace* of the *wise*, yet they were locked out of the gates of mercy.

Answ.

But

Few are saved, and that with difficulty.

But God hath given me more *knowledge* than others, or than I my selfe had once.

Obj. 8. This thou mayst have, and be able to teach others, and think so of thy selfe too, and yet never be saved.

Answ. Rom. 2. 18. But I keep the Lords day strictly.

Obj. 9. So did the Jews, whom yet Christ condemned, and were never saved.

Answ.

Obj. 10. I have very many *good desires* and *endeavours* to get heaven.

Answ. These thou and thousands may have, and yet misse of heaven.

Luke 13. 24. Many shall *seek* to enter in at that narrow gate, and not be able.

Obj. 11. True, thou wilt say, many men do many duties, but without any *life* or *zeale*; I am zealous.

Answ. Phil. 3. 6. 11. So thou mayst be, and yet never be saved, as *Jehu*; *Paul* was zealous when he was a Pharisee, and if he was so for a false Religion, and a bad cause, why, much more mayst thou be for a good cause; so zealous, as not only to cry out against prophaneness in the wicked, but civill honesty of others, and hypocrisie of others, yea, even of the cold-

coldneſſe of the beſt of Gods people: thou mayſt be the fore-horſe in the Teame, and the Ring-leader of good exerciſes amongſt the beſt men, (as *Joaſh* a wicked King was the firſt that complained of the negligence of his beſt Officers in not repairing the Temple) and ſo ſtirre them up unto it: nay, thou mayeſt be ſo forward, as to bee perſecuted, and not yeeld an inch, nor ſhrink in the wetting, but mayſt manfully and couragiouſly ſtand it out in time of perſecution, as the *thorny ground* did: ſo zealous thou mayſt bee, as to like beſt of, and to flock moſt unto the moſt zealous Preachers, that ſearch mens conſciences beſt, as the whole countrey of *Judea* came flocking to *John's* Miniſtry, and delighted to heare him for a ſeaſon; nay, thou mayſt be zealous, as to take ſweet delight in doing of all theſe things, *Iſai.* 58. 2,3. *They delight in approaching neer unto God*, yet come ſhort of heaven.

Few are ſaved, and that with difficulty.

2 Chron. 24.4,5,6.

But thou wilt ſay, True, many a man rides poſt, that breaks his neck at

Obj. 12.

Few are saved, and that with difficulty.

at last: many a man is zealous, but his fire is soon quench'd, and his zeale is soon spent; they hold not out; whereas I am constant, and persevere in godly courses.

Answ. So did that young man, yet he was a graceless man, *Matth.* 19. 20. *All these things have I done from my youth:* what lack I yet?

Obj. 13. It is true, hypocrites may persevere, but they know themselves *to be naught* all the while, and so deceive others: but I am perswaded that I am in *Gods* favour, and in a safe and happy estate, since I doe all with a good heart for God.

Answ. This thou mayst verily think of thy selfe, and yet be deceived, and damned, and goe to the Devill at last. *There is a way* (saith *Solomon*) *that seemeth right to a man, but the end thereof is the way of death.* For he is an hypocrite not onely that makes a seeming outward shew of what hee hath not, but also that hath a true shew of what indeed there is not. The first sort of hypocrites deceive others onely;

Pro. 14. 12.

Some hypocrites deceive themselves some deceive others

the

the latter having some inward, yet common work, deceive themselves too, *Jam.* 1. 26. *If any man seems to be religious* (so many are, and so deceive the world,) but it is added, *deceiving his own soule.* Nay, thou mayst goe so fairly, and live so honestly, that all the best Christians about thee may think well of thee, and never suspect thee, and so mayst passe through the world, and die with a deluded comfort, that thou shalt go to heaven, and be canonized for a Saint in thy Funerall Sermon, and never know thou art counterfeit, till the Lord brings thee to thy strict and last examination, and so thou receivest that dreadfull sentence, *Go ye cursed:* so it was with the *five foolish Virgins* that were never discovered by the *wise*, nor by themselves, untill the gate of grace was shut upon them. If thou hast therefore no better evidences to shew for thy selfe, that thine estate is good, then these, Ile not give a pins point for all thy flattering false hopes of being saved; but it may be thou hast

Few are saved, and that with difficulty.

Matt. 25. The five foolish virgins.

Few are saved, and that with difficulty.

never yet come so far as to this pitch; and if not, Lord, what will become of thee? Suspect thy self much, and when in this shipwrack of souls thou seest so many thousands sink, cry out, and conclude, It's a wonder of wonders, and a thousand and a thousand to one, if ever thou commest safe to shore.

Use 4. Strive to be saved.

Oh! strive then to be one of them that shall be saved, though it cost thee thy bloud, and the losse of all that thou hast, labour to go beyond all those that go so far, and yet perish at the last. Do not say, that seeing so few shall be saved, therefore this discourageth me from seeking, because all my labour may be in vain. Consider that Christ here makes another and a better use of it, *Luk.* 13. 24. Seeing that *many shall seek and not enter therefore* (saith he) *strive to enter in at the strait gate*; venture at least, and try what the Lord will do for thee.

Quest. Wherein doth the child of God, (and so how may I) go beyond these hypocrites that go so far?

In three things principally.

First, no unregenerate man, though he go never so far, let him do never so much, but he lives in some one sin or other, secret or open, little or great. *Judas* went far, but he was covetous. *Herod* went far, but he loved his *Herodias*. Every dog hath his kennel, every swine hath his swill, and every wicked man his lust; for no unregenerate man hath fruition of God to content him, and there is no mans heart but it must have some good to content it, which good is to be found onely in the fountain of all good, and that is God; or in the cistern, and that is in the creatures: hence a man having lost full content in God, he seeks for, and feeds upon contentment in the creature, which he makes a God to him, and here lies his lust or sinne, which he must needs live in. Hence ask those men that go very far, and take their penny for good silver, and commend themselves for their good desires: I say, ask them, if they have no sin; Yes, say they, who can live with-

Few are saved, and that with difficulty.

Answ. Wherein a child of God goeth beyond an hypocrite.

1. No unregenerate man but lives in some known sin.

Few are saved, & that with difficulty.

Hypocrites like the whore in the *Proverbs*, or like *Jehu*, zealous against *Baal*, but for their own ends.

out sin? and so they give way to sin, and therefore live in sin; Nay, commonly, all the duties, prayers, care, and zeal of the best hypocrites are to hide a lust; as the whore in the *Proverbs*, that wipes her mouth, and goes to the Temple, and payes her vowes; or to feed a lust, as *Jehu* his zeale against *Baal*, was to get a Kingdome. There remains a root of bitternesse in the best hypocrites, which howsoever it be lopt off sometimes by sickenesse, or horror of conscience, and a man hath purposes never to commit again, yet there it secretly lurks; and though it seemeth to bee bound and conquered by the *Word*, or by *Prayer*. or by outward *Crosses*, or while the hand of God is upon a man, yet the inward strength and power of it remains still, and therefore when temptations, like strong *Philistines*, are upon this man againe, hee breakes all vowes, promises, bonds of God, and will save the life of his sin.

1. Unregenerate men are not poore in Spirit.

Secondly, no unregenerate man or woman ever came to be poore in spi-

rit,

rit, and so to be carried out of all duties unto Christ: if it were possible for them to forsake and break loose for ever from all sin, yet here they stick as the Scribes and Pharisees, and so like zealous *Paul* before his conversion, they fasted, and prayed, and kept the Sabbath, but they rested in their legal righteousnesse, and in the performance of these and the like duties. Take the best Hypocrite that hath the most strong perswasions of Gods love to him, and ask him, why he hopes to be saved. He will answer, *I pray, read, hear, love good men, cry out of the sins of the time.* And tell him again, that an Hypocrite may climb these stairs and go as farre; He will reply, true indeed, but they do not what they do with a sound heart, but to be seen of men. Mark now, how these men feel a good heart in themselves, and in all things they do, and therefore feel not a want of all good, which is poverty of spirit, and therefore here they fall short, *Isa.* 66. 2. there were divers Hypocrites forward

Few are saved, and that with difficulty.

Few are saved, and that with difficulty.

God looks on the poor in Spirit.

ward for the worship of God in the Temple, but God loathes these, because not poor in spirit, to them onely it is said the Lord will look. I have seen many professors very forward for all good duties, but as ignorant of Christ when they are sifted, as blocks. And if a man (as few do) know not Christ, he must rest in his duties, because he knows not Christ, to whom he must go and be carried if ever he be saved. I have heard of a man that being condemned to die, thought to escape the gallows, and to save himself from hanging by a certain gift he said he had of whistling; so men seek to save themselves by their gifts of *knowledge*, gifts of *memory*, gifts of *prayer*, and when they see they must die for their sins, this is the ruine of many a soul, that though he forsake Egypt and his sins, and fleshpots there, and will never be so as he hath been, yet he never cometh into *Canaan*, but loseth himself and his soul in a wilderness of many *duties*, and there perisheth.

Thirdly,

Few are saved, and that with difficulty.

3. Unregenerate men never take their rest in Christ onely.

Thirdly, if any unregenerate man come unto *Christ*, he never gets into *Christ*, that is, never takes his *eternall rest* and *lodging in Jesus Christ onely*, Heb. 4. 4. *Judas followed Christ for the Bagge*, he would have the *Bagge* and *Christ* too. The young man came unto Christ to be his Disciple, but he would have *Christ* and the *world* too; they will not content themselves with Christ alone, nor with the world alone, but make their markets out of both, like whorish wives, that will please their husbands and others too. Men in distresse of conscience, if they have comfort from Christ, they are contented; if they have salvation from hell by Christ, they are contented: but Christ himself contents them not. Thus far an hypocrite goes not. So much for the first Doctrine observed out of the Text. I come now to the second.

Doct. 2. Salvation difficult.

Doct. 2. *That those that are saved, are saved with much difficulty: or, it is a wonderfull hard thing to be saved.*

The gate is strait, and therefore a

Few are saved, and that with difficulty.

man must sweat and strive to enter; both the entrance is difficult, and the progresse of salvation too. *Jesus Christ* is not got with a wet finger. It is not wishing and desiring to be saved, will bring men to heaven; hells mouth is full of *good wishes*. It is not shedding a tear at a Sermon, or blubbering now and then in a corner, and saying over thy prayers, and crying God mercy for thy sins, will save thee. It is not *Lord have mercy upon us*, will do thee good. It is not comming constantly to Church; these are easie matters. But it is a tough work, a wonderfull hard matter to be saved, 1 *Pet.* 4. 18. Hence the way to heaven is compared to a *Race*, where a man must put forth all his strength, and stretch every limb, and all to get forward. Hence a Christians life is compared to *wrestling*, *Eph.* 6. 12. All the policy and power of hell buckle together against a Christian, therefore he must look to himself, or else he falls. Hence it is compared to *fighting*, 2 *Tim.* 4. 7. a man must fight against

gainſt the *Devil*, the *World*, *Himſelf*, who ſhoot poyſoned bullets in the ſoul, where a man muſt kill or be killed. God hath not lined the way to *Chriſt* with velvet, nor ſtrewed it with ruſhes. He will never feed a ſlothfull humour in man, who will be ſaved, if Chriſt and Heaven would drop into their mouthes, and if any would bear their charges thither: If *Chriſt* might be bought for a few cold wiſhes, and lazy deſires, he would be of ſmall reckoning amongſt men, who would ſay, *lightly come, lightly go.* Indeed Chriſts *yoke is eaſie* in it ſelf, and when a man is got into Chriſt, nothing is ſo ſweet; but for a carnal dull heart, it is hard to draw in it; for,

Few are ſaved, and that with difficulty.

Salvation compared to fighting.

There are four ſtrait gates which every one muſt paſſe through before he can enter into heaven.

Four ſtrait gates to be paſſed through before we can enter into heaven.

1. There is the ſtrait gate of *Humiliation*: God ſaveth none but, firſt he humbleth them; now it is hard to paſſe through the gates and flames of hell; for a heart as ſtiffe as a ſtake, to bow; as hard as a ſtone, to bleed for

1. The ſtrait gate of humiliation.

the

Few are saved, and that with difficulty.

the least prick, not to mourn for one sin, but all sins; and not for a fit, but all a mans life time; Oh it is hard for a man to suffer himself to be loaden with sin, and prest to death for sin, so as never to love sin more, but to spit in the face of that which he once loved as dearly as his life. It is easie to drop a tear or two, and be Sermon-sick; but to have a heart rent *for* sin, and *from* sin, this is true humiliation, and this is hard.

2. Of the strait gate of faith.

2. The strait gate of *Faith*, *Eph.* 1. 19. It's an easie matter to presume, but hard to beleeve in Christ. It is easie for a man that was never humbled, to beleeve and say, *'Tis but believing:* but it is an hard matter for a man humbled, when he sees all his sins in order before him, the *Devil* and *Conscience* roaring upon him, and crying out against him, and God frowning upon him, now to call God *Father*, is an hard work. *Judas* had rather be hang'd than believe. It is hard to see a Christ as a rock to stand upon, when we are overwhelmed with sor-

sorrow of heart for sinne. It is hard to prize Christ above ten thousand worlds of pearl: 'tis hard to desire Christ, and nothing but Christ; hard to follow Christ all the day long, and never to be quiet till he is got in thine armes, and then with *Simeon* to say, *Lord, now letteſt thou thy ſervant depart in peace.*

Few are ſaved, and that with difficulty.

3. The ſtrait gate of *Repentance.* It is an eaſie matter for a man to confeſs himſelf to be a ſinner, and to cry God forgiveneſſe untill next time: but to have a bitter ſorrow, and ſo to turn from all ſin, and to return to God, and all the wayes of God, which is true repentance indeed; this is hard.

3. Of the ſtrait gate of repentance.

4. The ſtrait gate of *oppoſition of Devils, the World,* and a mans own *Selfe,* who knock a man down when he begins to look towards Chriſt and heaven.

4. Strait oppoſition.

Hence learn, that every eaſie way to heaven is a falſe way, although Miniſters ſhould preach it out of their Pulpits, and Angels ſhould publiſh it out of heaven.

Uſe. Of Inſtruction.

Now

Few are saved, and that with difficulty.

Nine false wayes to salvation discovered 1. The broad way. 2. The way of civil education.

3. The way of good wishes.

Now there are nine easie wayes to heaven, (as men think) all which lead to hell.

1. The common broad way, wherein a whole parish may all go a breadth in it; tell these people they shall be damned, their answer is, then woe to many more besides me.

2. The way of *Civill education*, whereby many wild natures are by little and little tamed, and like wolves are chained up easily while they are young.

3. *Eulams* way of *good wishes*, whereby many people will confess their ignorance, forgetfulnesse, and that they cannot make such shews as others do, but they thank God their hearts are as good, and God for his part accepts (say they) the will for the deed. And, *My son give me thine heart*; the heart is all in all, and so long they hope to do well enough. Poor deluded creatures thus think to break through armies of *sins*, *devils*, *temptations*, and to break open the very gates of Heaven with a few good wishes;

they

they think to come to their journeys end without legs, because their hearts are good to God.

Few are saved, & that with difficulty.

4. The way of formality.

4. The way of *Formality*, whereby men rest in the *performance* of most or of all *externall duties* without inward life, *Mark* 1.14. Every man must have some *Religion*, some fig-leaves to hide their nakednesse. Now this Religion must be either true Religion, or the false one; if the true, he must either take up the *power* of it, but that hee will not, because it is burdensome; or the *forme* of it, and this being easie, men embrace it as their God, and will rather lose their lives than their Religion thus taken up. This forme of Religion is the easiest Religion in the world, partly, because it easeth men of trouble of conscience, quieting that: Thou hast sinned, saith conscience, and God is offended, take a book and pray, keep thy conscience better, and bring thy Bible with thee. Now conscience is silent, being charmed downe with the forme of Religion, as the Devill is driven away (as they say)

Few are saved, & that with difficulty.

The consciences of unregenerate men are often silenced with a forme of religion.

say) with holy water; partly also because the form of religion credits a man, partly because it is easie in it selfe, it's of a light carriage, being but the shadow and picture of the substance of religion; as now, what an easie matter it is to come to church? They heare (at least outwardly) very attentively an houre and more, and then to turn to a proofe, and to turne down a leafe, here's the form. But now to spend Saturday night, and all the whole Sabbath day morning, in trimming the Lamp, and in getting oyle in the heart to meet the Bridegroom the next day, and so meet him in the Word, and there to tremble at the voyce of God, and suck the breast while it is open: and when the word is done, to go aside privatly, and there to chew upon the word, there to lament with teares all the vain thoughts in duties, deadnesse in *hearing*, this is hard, because this is the power of godlinesse, and this men will not take up: so for private *prayer*, what an easie matter is it for a man to say over a

few

few prayers out of some *devout book*, or to repeat some old prayer got by heart since a child, or to have two or three short-winded wishes for Gods mercy in the morning and at night; this form is easie: but now to prepare the heart by serious meditation of God & mans self before he prayes, then to come to God with a bleeding hunger-starved heart, not only with a desire, but with a warrant, I must have such or such a mercy, and there to wrestle with God, although it be an houre or two together for a blessing, this is too hard; men think none doe thus, and therefore they will not.

Few are saved, & that with difficulty.

Book prayer not the power of godlinesse.

Fifthly, the way of *presumption*, whereby men having seen their sins, catch hold easily upon Gods mercy, and snatch comforts, before they are reached out unto them. There is no word of comfort in the book of God intended for such as *regard iniquity in their hearts*, though they do not act it in their lives. Their only comfort is, that the sentence of damnation is not yet executed upon them.

5. The way of presumption.

Sixth-

Few are saved, and that with difficulty.

6. The way of sloth.

Sixthly, the way of *sloth*, whereby men lie still, and say, God must doe all; If the Lord would set up a Pulpit at the Ale-house door, it may be they would heare oftner. If God will alwayes thunder, they will alwayes pray; if strike them now and then with sickneſſe, God shall be paid with good words and promiſes enow, that they will be better if they live, but as long as peace lasts, they will runne to Hell as fast as they can; and if God will not catch them, they care not, they will not return.

7. The way of careleſneſſe.

Seventhly, the way of *careleſneſſe*, when men feeling many difficulties, paſſe through ſome of them, but not all, and what they cannot get *now*, they feed themſelves with a falſe hope they ſhall *hereafter*: they are content to be called Preciſians, and fools, and crazie brains, but they want brokenneſſe of heart, and they will pray (it may be) for it, and paſſe by that difficulty; but to keep the wound alwaies open, this they will not doe, to be alwayes ſighing for help, and never to

give

give themselves rest till their hearts are humbled; that they will not; *hese have a name to live, yet are dead.*

Few are saved, & that with difficulty.

Eighthly, the way of *moderation* or honest discretion, *Rev.*3.16. which indeed is nothing but luke-warmnesse of the soule, and that is, when a man contrives and cuts out such a way to Heaven, as he may be hated of none, but please all, and so do any thing for a quiet life, and so sleep in a whole skin. The Lord saith, *He that will live godly, must suffer persecution*: No; not so, Lord. Surely (think they) if men were discreet and wise, it would prevent a great deale of trouble and opposition in good courses; this man will commend those that are most zealous, if they were but wise; if he meet with a black-mouth'd swearer, he will not reprove him, least he be displeased with him; if he meet with an honest man, hee'l yield to all he saith, that so he may commend him; and when he meets them both together, they shal be both alike welcome, (what ever hee thinks) to his house

8. The Way of moderation.

Few are saved, & that with difficulty.

and table, because he would fain be at peace with all men.

9. The way of Self-love.

Ninthly, and lastly, the way of *Selfe-love*, whereby a man fearing terribly he shall be damned, useth diligently all means whereby he shall be saved. Here is the strongest difficulty of all, to row against the stream, and to hate a mans selfe, and then to follow Christ fully.

The end of the 5. Principle.

I come now to the sixth generall Head proposed in order to be considered.

Chap. VI.

The sixth Principle, Mans perdition is of himselfe.

That the grand cause of mans eternall ruine, or why so many are damned, and so few saved by Christ, is from themselves.

Why will you die? Ezek. 33. 11. The great cause why so many people die, and perish everlastingly, is, because they *will*; every man that perisheth, is his owne Butcher, or murtherer, *Matth.* 23. 37. *Hos.* 13. 9. This is the point we purpose to prosecute at the present.

The

The queſtion here wil be, how men plot and perfect their own ruine.

Mans perdition is of himſelf.

Queſt.

Anſw.

How men plot their own ruine.

By theſe foure principall meanes, which are the foure great rocks that moſt men are ſplit upon; and great neceſſity lieth upon every man to know them; for when a powder-plot is diſcovered, the danger is almoſt paſt. I ſay, there are theſe foure cauſes of mans eternall overthrow, which I ſhall handle largely, and make uſe of every particular reaſon when it is opened and finiſhed.

1. By Ignorance.

Firſt, by reaſon of that bloudy black *ignorance* of men, wherby thouſands remain wofully ignorant of their ſpirituall eſtate, not knowing how the caſe ſtands between God and their ſouls; but thinking themſelves to be well enough already, they never ſeek to come out of their miſery, till they periſh in it.

2. By carnall ſecurity.

Secondly, by reaſon of mens *Carnall ſecurity*, putting the evill day farre from them, whereby they feele not their fearfull thraldome, and ſo never groane to come out of the

Mans perdition is of himself.

slavish bondage of Sinne and Satan.

3. By carnall confidence.

Thirdly, by reason of mans *Carnall Confidence*, whereby they shift to save themselves by their owne duties and performances, when they feele it.

4. By presumption.

Fourthly, by reason of mans bold *presumption*, wherby men scramble to save themselves by their own seeming faith, when they see an insufficiency in duties, and an unworthinesse in themselves for God to save them.

Ignorance the first gendrall Reason of mans ruine.

I will begin with the first Reason, and discover the first traine, whereby men blow up themselves, which is this: They know not their misery, nor that fearfull accursed forlorne estate wherein they lie, but think and say, they shall doe all as well as others; and therefore when any friend perswadeth them to come out of it, & shews them the danger of remaining in such a condition; what is their answer? *I pray you save your breath to coole your broth. Every Fat shall stand on his owne bottom; Let me alone, I hope I have a soul to save, as well as you, and shall be as carefull of it as you shall or can be: You shall*

not

not answer for my soul, I hope I shall do as well as the precisest of you all. Hence likewise, if the Minister come home to them, they go home with hearts full of out-cries against the man, and their tongue dipt in gall against the Sermon. God be mercifull unto us, if all this be true! here's harsh doctrine, enough to make a man run out of his wits, and to drive me to despair. Thus they know not their misery, and not knowing (they are lost and condemned creatures under the everlasting wrath of God) they never *seek, pray, strive*, or follow the means, whereby they may come out of it, and so perish in it, and never know it, till they awake with the flames of hell about their ears. They will acknowledge indeed, many of them, that all men are born in a most miserable estate, but they never apply particularly that generall truth to themselves, saying, *I am the man*, I am *now* under Gods wrath, and may be snatcht away by death *every hour*, and then I am undone and lost for ever.

Mans perdition is of himself.

Many men are so secure, they are not sensible of their sins, till they feel the flames of hell about their ears.

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1. Prophane.

2. Unsound.

Now there are two sorts of people that are ignorant of this their misery.

First, the common sort of prophane, blockish, ignorant people.

Secondly, the finer sort of unsound hollow professors, that have a Peacocks pride, that think themselves fair, and in a very good estate, though they have but one feather on their crest to boast of.

The first sort.

I will begin with the first sort, and shew you the reasons why they are ignorant of their misery, that is, for these four reasons.

Reas. 1. Many men want the saving means of knowledge.

First, sometimes because they want the saving means of knowledge. There's no faithfull Minister, no compassionate *Lot* to tell them of fire and brimstone from heaven for their crying sins; there's no *Noah* to forewarn them of a flood; there's no Messenger to bring them tidings of those Armies of Gods devouring plagues and wrath that are approaching neer unto them; they have no Pilot, poor forsaken creatures, to shew them their

their rocks; they have either no Miniſter at all to teach them, either becauſe the Pariſh is too poor, or the Church-living too great to maintain a faithfull man, (the ſtrongeſt Aſſes carrying the greateſt burdens commonly.) O wofull Phyſitians! ſometimes they be prophane, and cannot heal themſelves; and ſometimes they be ignorant, and know not what to preach, unleſſe they ſhould follow the ſteps of M. *Latimers Frier*; or at the beſt, they ſhoot off a few potguns againſt groſſe ſins; or if they do ſhew men their miſery, they licke them whole again with ſome comfortable ill-applied ſentences, (but I hope better things of you my brethren,) the mans Patron may happily ſtorm elſe. Or elſe they ſay commonly, thou haſt ſinned, comfort thy ſelf, but deſpair not, Chriſt hath ſuffered; and thus skin over the wound, and let it feſter within for want of cutting it deeper: I ſay therefore, becauſe they want a faithful watch-man to cry *fire, fire*, in that ſleepy eſtate of ſinne and

Mans perdition is of himſelf.

Many periſh for want of faithfull Miniſters.

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darkneſſe wherein they lie; therefore whole Towns, Pariſhes, generations of men, are burnt up, and periſh miſerably, *Lam.* 2. 14.

Reaſ. 2. Wicked men never conſider their miſeries.

Secondly, becauſe they have no leaſure to conſider of their miſery, when they have the means of revealing it unto them, as *Felix*, *Acts* 24. 25. Many a man hath many a bitter pill given him at a Sermon, but he hath no leaſure to chew upon it. One man is taken up with ſuits in Law, and another almoſt eaten up with ſuretiſhip, and carking cares how to pay his debts, and provide for his own; another hath a great charge, and few friends, and he ſaith the world is hard, and hence, like a Mole, roots in the earth, week-dayes and Sabbath-days; The world thus calling them on one ſide, and luſts on another, and the Devil on the other ſide, they have no leaſure to conſider of *Death*, *Devill*, *God*, nor *themſelves*, *Hell* nor *Heaven*. The Miniſter cries and knocks without, but there is ſuch a noiſe and lumber of tumultuous luſts, and vain thoughts

Many men ſo taken with the cares of the world, they never think of death, God, nor themſelves.

thoughts in their hearts and heads, that all good thoughts are ſad unwelcome gueſts, and are knockt down preſently.

Mans perdition is of himſelf.

Thirdly, becauſe if they have leaſure, they are afraid to know it. Hence people cry out of Miniſters, that they damn all, and will hear them no more, and they will not be ſuch fools as to believe all that ſuch ſay; the reaſon is, they are afraid to know the worſt of themſelves; they are afraid to be cut, and therefore cannot endure the Chyrurgion; they think, to be troubled in mind as others are, is the very high rode to deſpair; and therefore if they do hear a tale, how one after hearing of a Sermon, grew diſtracted, or drown'd or hang'd himſelf, it ſhall be an *item* and a warning to them, as long as they live, for troubling their hearts about ſuch matters. Men of guilty conſciences (hence) flie from the face of God, as priſoners from the Judge, as debters from the creditor. But if the Lord of Hoſts can catch you, you muſt and ſhall

Reaſ. 3. Wicked men are afraid to know their miſeries,

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Reas. 4. Wicked men cannot see their misery because they look on it in false glasses.

shall feel with horror of heart that which you fear a little now.

Fourthly, because if they be free from this foolish fear, they cannot see their misery, by reason that they look upon their estates through false glasses, and by vertue of many false principles in their minds, they cheat themselves.

Which false Principles are these principally; I will but name them.

1. First, they conceive, God that made them, will not be so cruell as to damn them.

2. Secondly, because they feel no misery (but are very well,) therefore they fear none.

3. Thirdly, because God blesseth them in their outward estates, in their corn, children, calling, friends, &c. would God blesse them so, if he did not love them?

4. Fourthly, because they think sin to be no great evill; for all are sinners, so this cannot mischieve them.

5. Fifthly, because they think Gods mercy is above all his works, though

sin

ſin be vile, yet conceiving God to be all mercy, all hony, and no juſtice, they think they are well.

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Sixthly, becauſe they think Chriſt died for all ſinners, and they confeſſe themſelves to be great ones. 6.

Sevently, becauſe they hope well, and ſo think to have well. 7.

Eighthly, becauſe they do as moſt do, who never crying out of their ſins while they lived, and dying like lambs at laſt, they doubt not for their parts, but doing as ſuch do, they ſhall die happily, as others have done. 8.

Ninthly, becauſe their deſires and hearts are good, as they think. 9.

Tenthly, becauſe they do as well as God will give them grace, and ſo God is in the fault onely, if they periſh. 10.

Theſe are the reaſons and grounds upon which prophane people are deceived.

Now it followeth to ſhew the grounds on which the finer ſort miſcarry.

Secondly,

Mans perdition is of himself.

The second sort. Hollow professors deceive their own souls.

Secondly, hollow Professors cheat and cozen their own souls. It is in our Church, as it is in an old Wood, where there are many tall Trees, yet cut them and search them deeply, they prove pithlesse, saplesse, hollow, unsound creatures. These men twist their own ruine with a finer thred, an dcan juggle better then the common sort, and cast mists before their own eyes, and so cheat their own souls. It's Ministers first work to turn men from darknesse into this light, *Acts* 26.18. and the Spirits first work to convince men of sin, *Joh.*16.9. and therefore it's peoples main work to know the worst at first of themselves.

How men come to be deceived about their spiritual estates. 1. Understanding. 2. Conscience. 3. Will.

Now the cause of these mens mistaking is three-fold.

First, the spirituall madnesse and drunkennesse of their *Understanding.*

Secondly, the false bastard-peace begot and nourished in the *Conscience.*

Thirdly, the slye and secret distempers of the *Will.*

First,

First, there are these seven drunken distempers in the understanding, or mind of man, whereby hee commeth to be most miserably deceived.

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Seven distempers in the mind of man.

First, the understandings *Arrogancy*. You shall never see a man meane and vile in his own eyes, deceived, *Psal.* 25. 9. but a proud man or woman is often cheated. Hence proud *Haman* thought surely he was the man *whom the King would honour*, when in truth it was intended for poore *Mordecai*: For, pride having once over-spread the mind, it ever hath this property, it makes a penny stand for a pound, a spark is blown up to a flame, it makes a great matter of a little *seeming grace*; and therefore the proud *Pharisee*, when hee came to reckon with himselfe, he takes his poor Counter, that is, *I am not as other men, nor as this Publican*, and sets it downe for 1000 l. that is, he esteemes of himselfe as a very rich man for it: So many a man because he hath some good thing in himselfe, as, he is pitifull to the poor, he is a true man though a poor man, he

1. Arrogancy.

Arrogant men are like the proud Pharisee, *I am not as other men.*

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he was never given to Wine or Women: he magnifieth himselfe for this title, and so deceives and over-reckons himself. There are your *Bristow*-stones like Diamonds, and many cheaters cozen Countrey folks with them, that desire to be fine, and know not what Diamonds are. So many men are desirous to be honest, and to be reputed so, not knowing what true grace means, therefore *Bristow*-stones are pearls in their eyes. A little seeming grace shines so bright in their eyes, that they are halfe bewitched by it, to think highly of themselves, although they be but glittering seeming Jewels in a swines snout. A cab of Doves dung was sold in *Samaria's* time of famine at a great rate; a man living in such a place where all about him are either *ignorant*, or *prophane*, or *civill*, a little morall honesty (dung in respect of true grace) goes a great way, and is esteemed highly of, and he is as honest a man as ever lived. A man that looks through a red glasse, all things appear red; a man looking upon

upon himſelfe through ſome faire ſpectacles, through ſome one good thing that hee hath in himſelfe, appeares faire to him. It is ſaid, *Luke* 20, *ult.* the *Phariſees devoured widows houſes.* Might not this racking of rents make them queſtion their eſtates? No, Why; They for pretence made *long prayers*: ſo, many men are drunk now and then, but they are ſorry; they cannot but ſin, but their deſires are good; they talke idly, but they live honeſtly; they do ill ſometimes, but they meane well. Thus when ſome good things are ſeen in themſelves, pride puffes them up with an overweening conceit of it, and ſo they cozen their own ſouls.

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Secondly, the underſtandings *Obſtinacy*: whereby the mind having been long rooted in this opinion, that *I am in a good eſtate*, will not ſuffer this conceit to be pluckt out of it. Now your old rooted, yet rotten profeſſors, having growne long in a good conceit of themſelves, will not beleeve that they have been fooles all their

2. Obſtinacy.

Mans perdition is of himself.

their life time, and therefore now must pull down, and lay the foundation again: and hence you shall have many say of a faithfull Minister, that doth convince and condemne them and their estate to be most wofull; What? shall such an upstart teach me? Doth he think to make me dance after his pipe, and to think that all my good *prayers*, my *faith*, my *charity*, have been so long abominable and vile before God? No silver can bribe a man to cast away his old traditional opinions and conceits, whereby hee cheats himselfe, till Christs bloud doe it, 1 *Pet.* 1. 18. And hence the woman of *Samaria* objected this against Jesus Christ, that their old *Fathers worshipped in that mountaine*, and therefore it was as good a place as *Jerusalem*, the place of Gods true worship, *John* 4. 20. Men grow crooked and aged with good opinions of themselves, and can seldome or never be set straight againe. Hence such kind of people, though they would faine be taken for

When men grow aged with good opinion of themselves, are hard to be reduced.

honest

honeſt religious Chriſtians, yet will never ſuſpect their eſtates to be bad themſelves, neither can they endure that any other ſhould ſearch or ſuſpect them to be yet rotten at the heart: and are not thoſe wares and commodities much to be ſuſpected, nay concluded to be ſtark naught, which the ſeller will needs put upon the Chapman without ſeeing or looking on them firſt? It's a ſtrong argument we produce againſt the Papiſts religion to be ſuſpected to be bad, becauſe they obtrude their opinions on their followers, to be believed without any heſitation or diſpute about them, either before or after they have embraced them: certainly thy old *faith*, thy old *prayers*, thy old *honeſty* or form of piety are counterfeit wares, that cannot endure ſearching, becauſe thou wilt not be driven from this conceit, *I am in a good eſtate, I have been ſo long of this good mind, and therefore will not begin to doubt now.* It's to be feared, that ſuch kind of people, as I have much obſerved, are either notoriouſly ignorant,

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Obſtinate men conceit themſelves in a good eſtate

Mans perdition is of himself.

or have some time or other faln into some horrible secret grievous sins, as *whoredom*, *oppression*, or the like, the guilt of which lying yet secretly on them, makes them flie from the light of *Gods truth*, which would finde them out, quarrelling both against it and the Ministers that preach it, *Rom.* 2.8. And therefore as it is with theeves when they have any stoln goods brought within doors, they wil not be searched or suspected, but say, they are as honest men as themselves that come to search; for they fear if they be found out, that they shall be troubled before the Judge, and may hardly escape with their lives: so many old professors, when the Minister comes to search them, they clap to the doores upon the *man* and *truth* too, and say, *They hope to be saved as well as the best of them all*; the reason is, they are guilty, they are loath to be troubled and cast down by seeing the worst of themselves, and think it's hard for them to go to heaven & be saved, if they have been in a wrong way al their life time.

An

An honeſt heart will cry after the beſt means, *Lord ſearch me*, Joh. 3. 20. and open all the doores to the entertainment of the ſtraiteſt, ſtricteſt truths.

Mans perdition is of himſelf.

Thirdly, the underſtandings *Obſcurity*, or *ignorance* of the infinite exactnes, glorious purity, and abſolute perfection of the Law of God; whence it cometh to paſſe that this burning lamp, or bright Sun of Gods law, being ſet and obſcured in their minds, rotten glowworms of their own righteouſnes, doing ſome things according to the law of God, ſhines and gliſters glorioufly in their eyes, in the dark night-time of diſmal darknes, by doing of which they think they *pleaſe God*, & their *eſtates are very good. I was alive*, ſaith *Paul*, *Rom.* 7. 9. *without the law*; and he gives the reaſon of it, becauſe ſin did but ſleep in him like a cut-throat in an houſe, where all is quiet. Before the law came, he ſaw not that deadly ſecret core of corruptiõ, & that litter of rebelliõ that was lurking in his heart, and therfore thought highly of himſelf for his *own righteouſ-*

3. Obſcurity.

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teousneß. The *Goſpel* is a *glaß* to ſhew men *the face of God in Chriſt*, 2 *Cor.* 2. *ult.* The law is that *glaß* that ſheweth a man *his own face*, and what he himſelf is. Now if this *glaß* be taken away, and not ſet before a deformed heart, how can a man but think himſelf fair? And this is the reaſon why civil men, formaliſts, almoſt every one, think better of themſelvs then indeed they are, becauſe they reckon without their hoſt, that is, they judge of the number, nature, and greatneſs of their ſins, by their own books, by their own reaſon, they look not *Gods debt-book*, *Gods exact laws* over, and compare themſelves therewith; if they did, it would amaze the ſtouteſt heart, & pluck down mens plumes, and make them ſay, *Is there any mercy ſo great as to paſſe by ſuch ſins, and to put up ſuch wrongs, and to forgive ſuch ſins and debts, one of which alone may undo me, much more ſo many?*

Gods law a fit glaſſe for men to ſee their own miſery in.

4. Security of mans underſtanding a hindrance that men never ſee themſelves.

Fourthly, the underſtandings *Security or ſleepines*, whereby men never reflect upon their own actions, nor compare them with the rule; although they

they have knowledge of the Law of God, yet it is with them, as it is with men that have a fair glaſs before them but never beholding themſelvs in the glaſs, they never ſee their ſpots. This is the woe of moſt *unregenerate men*; they want a reflecting power & light to judge of themſelves by, *Jer.* 8. 6. You ſhall have them think on a Sermon, Here's for ſuch a one, and ſuch an one is touched here; when it may be the ſame Sermon principally ſpeaks of them; but they never ſay, *This concerneth me, I was found out through the goodneſs of the Lord to day, and ſurely the man ſpake unto none but unto me, as if ſome body had told him what I have done.* And hence you ſhall find out many lame Chriſtians, that will yield to all the truths delivered in a Sermon, and commend it too, but go away & ſhake off all truths that ſerve to convince them. And hence many men when they examine themſelves in general, whether they have grace or no, whether they love *Chriſt* or no, they think yes, that they do with all their hearts;

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Men are apt to ſhake off thoſe truths that ſerve to convince them.

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yet they neither have this grace or any other, whatever they think, because they want *a reflecting light to judge of generals by their own particular courses.* For tell these men, that he that loves another truly, will often think of him, speak of him, rejoyce in his company, will not wrong him willingly in the least thing; Now ask them, if they *love Christ* thus; If they have any *reflecting light*, they will see, where they have one thought of *Christ*, they have 1000. on other things. *Rejoyce!* nay, they are weary of his company in word, in prayer. And that they doe not onely *wrong him*, but make a light matter of it when it is done; All are sinners, and no man can live without sin. Like a sleepy man (fire burning in his bed-straw) he cries not out, when others haply lament his estate, that see afarre off, but cannot help him, *Isai.* 42.25. A man that is to be hang'd the next day, may dream over-night he shall be a King; why? because he is asleep, he *reflects not on himself.* Thou maist go to the Devil, and be damned, and

Isa. 42. 25. Therefore he hath powred upon him the fury of his anger, &c.

and yet ever think and dream, *that all is well with thee.* Thou haſt no *reflecting light to judge of thy ſelf.* Pray therefore that the Lord would turn your eyes inward, and do not let the Devil and deluſion ſhut you out of your own houſe, from ſeeing what Court is kept there every day.

Mans perdition is of himſelf.

Fifthly, the underſtandings *Impiety*, whereby it leſſens & vilifies the glorious *grace of God* in another: whence it comes to paſſe, that this deluded ſoul ſeeing none much better then himſelf, concludes, If any be ſaved, I ſhall no doubt be one, *Iſa.* 26. 10, 11. Men will not behold the Majeſty of *God* in the lives of his *people*, many a man being too light, yet deſirous to goe and paſs for currant, weighs himſelf with the *beſt people*, & thinks, what have they that I have not? what doe they that I do not? And if he ſee they go beyond him, then he turnshis own balance with his finger, and makes them too light, that ſo *he himſelf* may paſs for weight.

5. Impiety of the underſtanding leſſening the grace of God.

And this vilifying of them & their grace, judging them to be of no other

Wicked men vilifie Gods people

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metall then other men, appears in three particulars.

1. By raising false reports upon Gods people.

First, they raise up false reports of Gods people, and nourish a kennel of evil suspitions of them: if they know any sin committed by them, they will conclude, *They be all such:* if they see no offensive sin in any of them, they are then reputed *a pack of Hypocrites:* if they are not so uncharitable (having no grounds) they propheſie they will *hereafter* be as bad as others, though they carry a fair flourish now.

2. By comparing Gods people with themselvs.

Secondly, if they judge well of them, then they compare themselves to them, by taking a scantling onely by their out-side, and by what they see in them; and so, like children, seeing stars a great way off, think them no bigger nor brighter then winking candles. They stand afar off from seeing the inside of a childe of God, they see not *the glory of God filling that Temple*, they see not the sweet influence they receive from heaven, and that fellowship they have with their God; and hence they judge but meanly

ly of them, because the out-side of a Christian is the worst part of him, and his glory shines chiefly within.

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Thirdly, if they see Gods people doe excell them, that they have better lives, better hearts, and better knowledge, yet they will not conclude that *they have no grace*, because it hath not that stamp that honest mens money hath: But this prank they play, they think such and such good men have a greater measure, & a higher degree of grace then themselves, yet they dare be bold to think and say, *Their hearts are as upright, though they be not so perfect as others are:* and so vilifie the grace that shines in the best men, by making this gold to differ from their own copper, not essentially, but gradually, and hence they deceive themselves miserably; not but that one (*star*, or) sincere Christian differs from another in glory: I speake of those men onely, that never were fixt in so high a Sphere as true honesty dwels, yet falsly father this bad conclusion, that they are upright for their measure,

3. They think themselvs as upright, though not so perfect as they.

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6. Idolatry.

sure, that they have not the like measure of grace received as others have.

Sixthly, the understandings *Idolatry*; whereby the mind sets up, and bows down to a false image of grace; that is, the mind being ignorant of the height and excellency of true grace, takes a false scantling of it, and so imagines and fancies within it self, such a measure of common grace to be true grace, which the soul easily having attained unto, conceives it is in the state of grace, and so deceives it selfe miserably, *Rom.* 10. 3. And the mind comes to set up her Image thus.

Men fancy common grace to be true grace.

1. First, the mind is hanted and pursued with troublesome fears of hell, *Conscience* tells him he hath sinned, & the *Law* tells him he shall die, and *Death* appears and tells him, he must shortly meet with him; and if he be taken away in his sinnes, then comes a black day of reckoning for all his privie pranks, a day of bloud, horror, judgement and fire, where no creature can comfort him. Hence saith he, Lord, keep my soule from these miseries; he

he hopeth it shall not prove so evill with him, but fears it will.

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Secondly, hereupon he desireth peace and ease, and some assurance of freedome from these evils. For it is an hell above ground ever to be on the rack of tormenting fears. 2.

Thirdly, that he may have ease, he will not swagger his trouble away, nor drown it in the bottome of the cup, nor throw it away with his Dice, nor play it away at Cards, but desires some grace, (and commonly it's the least measure of it too:) Hereupon he defires to heare such Sermons, and read such books as may best satisfie him concerning the least measure of grace; for, sin onely troubling him, grace only can comfort him soundly: And so, *Grace*, which is meat & drink to an holy heart, is but Physicke to this kind of men, to ease them of their feares and troubles. 3.

Hereupon being ignorant of the height of *true grace*, he fancieth to himselfe such a measure of common *grace* to be true *grace*. As, if he feeles him- 4.

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himself ignorant of that which troubles him: so much knowledge will I then get, saith he. If some foul sinnes in his practice trouble him, these he will cast away, and so reforms: If omission of good duties molests him, he will hear better, & buy some good Prayer-book, and pray oftner. And if he be perswaded such a man is a very honest man, then he will strive to do as he doth; and now he is quieted.

5. When he hath attained unto this pitch of his own, now he thinks himself a young beginner, and a good one too; so that if he dieth, he thinks he shall do well; if he liveth, he thinks and hopes he shall grow better; and when he is come to his own pitch, he here sets down his staffe as fully satisfied. And now if he be prest to get into the estate of grace, his answer is, *That is not to be done now, he thanks God, that care is past.* The truth is (beloved) 'tis too high for him; his own legs could never carry him thither, all his grace coming by his own working, not by God Almightie's power. Let a man have

have falſe weights, he is cheated grievouſly with light gold; why? becauſe his weights are too light: ſo theſe men have too light weights to judge of the weight of true grace; therefore light, clipt, crackt peeces cheat them. Hence you ſhall have thoſe men commend pithleſſe ſapleſſe men, for very honeſt men as ever brake bread; why? they are juſt anſwerable to their weights. Hence I have not much wondered at them, who maintain that a man may fall away from true grace: the reaſon lieth here: They ſet up to themſelves ſuch a common work of grace to be true grace; from which no wonder that a man may fall. Hence *Bellarmine* ſaith, That which is true grace, *veritate eſſentiæ* onely, may be loſt; not that grace which is true, *veritate firmæ ſoliditatis*: which later being rightly underſtood, may be called *ſpeciall grace*, as the other *common grace*. Hence alſo you ſhall have many Profeſſors hearing a hundred Sermons, never moved to grow better. Hence likewiſe you ſhall ſee our common

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Bellarmine.

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mon Preachers comfort every one almost, that they see troubled in mind, because they think presently, they have true grace: Now they begin to be sorrowfull for their sins. 'Tis just according to their own *light weights*.

True grace is clouded from the eyes of all but them that have it.

For the Lords sake take heed of this deceit. True *grace* (I tell you) it's a rare pearle, a glorious Sun clouded from the eyes of al but them that have it, *Rev.*2.17. a strange, admirable, almighty work of God upon the soule, which no created power can produce; as far different in the least measure of it, from the highest degree of common grace, as a Devil is from an Angel; for 'tis Christ living, breathing, reigning, fighting, conquering in the soul. Down therefore with your *Idol-grace*, your *Idol honesty*, true *grace* never aims at a pitch, it aspires onely to perfection, *Phil.*3. 12, 13. And therefore *Chrysostome* cals S. *Paul*, *insatiabilis Dei cultor*, a greedy insatiable worshipper of the Lord Almighty.

7. Error a cause of mans ruine.

Seventhly, the understandings *Error is another cause of mans ruine.* And that

that is seen principally in these five things, these five errours or false conceits.

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1.

First, in judging some trouble of mind, some light sorrow for sin to be true repentance; and so thinking they doe repent, hope they shall be saved. For sin is like sweet poyson, while a man is drinking it down by committing it, there is much pleasure in it; but after the committing of it, there is a sting in it, *Prov.* 23. 31, 32. *then* the time cometh when this poison works, making the heart swell with griefe; sorry they are at the heart, they say, for it; and the eyes drop, and the man that committed sin with delight, now cries out with griefe in the bitternesse of his soul, *O that I, heast that I am, had never committed it! Lord, mercy, mercy!* *Prov.* 5. 3, 4, 11, 12. Nay it may be, they will fast, and humble, and afflict their souls voluntarily for sin, and now they think they have repented, *Isa.* 58. 3. and hereupon when they hear, that all that sin shal die, they grant this is true indeed, except a man repent, & so they think

Sinne is like sweet poyson, pleasant in the drinking, but bitter in the working.

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think *they have done already.* This is true; *At what time soever a sinner repents, the Lord will blot out his iniquities:* But this repentance is not when a man is troubled somewhat in minde for sin, but when he cometh to mourn for sin as his greatest evill, as if he should see all his goods and estate on a light fire before him; And that not for some sins, but all sins, little and great; and that not for a time, for a fit and away, (a land-flood of sorrow) but alwayes like a spring never dry, but ever running all a mans life-time.

2. Secondly, in judging the striving of conscience against sinne, to be the striving of the flesh against the spirit; and hence come these speeches from carnal black mouths; *The spirit is willing, but the flesh is weak.* And hence men think, they being thus compounded of flesh and spirit, are regenerate, and in no worse estate then the children of God themselves. As sometime I once spake with a man, that did verily think that *Pilat* was an honest man, because he was so unwilling to crucifie

crucifie Christ; which unwillingneſſe did ariſe onely from the reſtraint of conſcience againſt the fact. So, many men judge honeſtly, yet ſimply upon ſuch a ground of themſelves: they ſay they ſtrive againſt their ſins, but *Lord be mercifull unto them*, they ſay, *the fleſh is fraile*. And hence *Arminius* gives a diverſe interpretation of the 7. chap. to the *Romans*, from ordinary Divines, concerning which *Paul* ſpeaks in the perſon of an unregenerate man, becauſe he obſerved divers graceleſſe perſons (as he ſaith himſelfe) having fallen, and falling commonly into ſins againſt conſcience, to bring that chapter in their own defence and comfort, becauſe they did that which they allowed not, *ver.* 15. and ſo it was not they, but *ſin* that dwelled in them.

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Arminius.

And ſo, many among us know they ſhould be better, and ſtrive that they may grow better, but through the power of ſin cannot; conſcience tells them they muſt not ſin, their hearts and luſts ſay they muſt ſin; and here forſooth is fleſh and ſpirit: Oh no,

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The striving of conscience and lust, every reprobate may have.

here is conscience and lust only by the ears together; which striving, *Herod*, *Balaam*, *Pilate*, or the vilest reprobate in the world may have. Such a war argueth not any grace in the heart, but rather more strength of corruption, and more power of sin in the heart: as, it's no wonder if a horse run away when he is loose; but when his bit & his bridle is in his mouth, now to be wild, argueth he is altogether untam'd and unsubdued. Take heed therefore of judging your estate to be good, because of some backwardnesse of your hearts to commit some sins, though little sins; for thy sins may be, and it is most certain, are more powerfull in *thee*, then in others that have not the like struglings, because *they* have not such checks as thou hast to restraine thee. Know therefore that the striving of the *spirit* against the *flesh*, is against sin, *because it is sin*; as a man hates a Toad, though he be never poisoned by it: But the striving of thy conscience against sin, is only against sin, because it is a *troubling, or a damning sin.*

The

The ſtriving of the ſpirit againſt the fleſh, is from a deadly hatred of ſin, *Rom.*7.15. But thy ſtriving of conſcience againſt ſin, is only from a feare of the danger of ſin. For *Balaam* had a minde to curſe the Iſraelites, for his monies ſake; but if he might have had an houſe full of ſilver and gold, (which is a goodly thing in a covetous eye) it is ſaid, *He durſt not curſe them.*

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Thirdly, in judging of the ſincerity of the heart, by ſome good affection in the heart. Hence many a deluded ſoule reaſons the caſe out thus with himſelf: Either I muſt be a prophane man, or an hypocrite, or an upright man: Not prophane, I thank God, for I am not given to whoring, drinking, oppreſſion, ſwearing; Nor hypocrite, for I hate theſe ſhewes, I cannot endure to appear better without then I am within; Therefore *I am upright.* Why? Oh, becauſe my heart is good; my affections and deſires within, are better then my life without; and what ever others judge of me, I know mine own heart, and the heart is all that

3.

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He that trusteth in his own heart, is a foole, &c.

God desires. And thus they foole themselves, *Prov.*28.26. This is one of the greatest causes and grounds of mistake amongst men that think best of themselves: they are not able to put a difference between the good desires and strong affections that arise from the love of Jesus Christ.

Self-love will make a man seek his own good & safety; hence it will pull a man out of his bed betimes in the morning, and call him up to pray; it will take him and carry him into his chamber towards evening, and there privatly make him seek, and pray, and tug hard for pardon, for Christ, for mercy: *Lord, evermore give us of this bread!* But the love of Christ makes a man desire Christ and his honour for *himself*, and all other things for *Christ*. It is true, the desires of Sonnes in Christ by faith, are accepted ever; but the desire of servants, men that work onely for their wages out of Christ, are not.

4. Fourthly, in judging of Gods love to them, by aiming sometimes at the glory

glory of God. Is this possible, that a man should aime at Gods glory, and yet perish? Yes, and ordinarily too: A man may be liberall to the poore, maintain the Ministery, be forward and stand for good things, whence he may not doubt but that God loves him: but here's the difference, though a wicked man may make Gods glory in some particular things his end, yet he never makes it in his general *course* his utmost and last end. A subtile Apprentice may do all his masters work, but he may take the gain to himself, or divide it betwixt his master and himself, and so may be but a knave, as observant as he seemes to be: So a subtile heart (yet a villanous heart) may forsake all the world, as *Judas* did, may bind himself Apprentice to all the duties God requires outwardly at his hands, and so do good works; but what's his last end? It's that he might gain respect or place, or that Christ may have some part of the glory, and he another. *Simon Magus* would give any mony sometimes that he

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2 Kings 10. 18.

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he could pray so well, know so much, and do as others do, and yet his last end is for himself: But *how can you believe, if you seek not that glory that comes from God*, saith Christ? There's many seek the honour of Christ, but do you seek his honour *onely*? Is it your last end, where you rest and seek no more but *that*? If thou wouldest know whether thou makest Christs glory thy last end, observe this rule:

Gods honor should be sought as the chiefest good.

If thou art more grieved for the eclipse of thine own honour, and for thine own losses, then for the losse of Gods honour; it is an evident signe thou lovest it not, desirest it not as thy chiefest good, as the last end, for thy *summum bonum*, and therefore dost not seek Gods honour in the prime and chiefest place. Sin troubled *Paul* more than all the plagues & miseries of the world. Indeed, if thy name be dashed with disgrace, and thy will be crossed, thy heart is grieved and disquieted: but the Lord may lose his honour daily by thine own sins, and those that be round about thee, but not a tear, not a sigh,

sigh, not a groan to behold such a spectacle: As sure as the Lord lives, thou seekest not the Lords name or honour as thy greatest good.

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Fifthly, in judging the power of sin to be but *infirmity:* For if any thing trouble an unregenerate man, and makes him cal his estate into question, it is sin, either in the being or power of it. Now sin in the being ought not, must not make a man question his estate, because the best have that left in them, that will humble them, and make them live by faith; therefore the power of sin only can justly thus trouble a man. Now if a man doe judge of this to be only but *infirmity*, which the best are compassed about withal, he cannot but lie down securely, and think himself well. And if this error be setled in one that lives in no one known sin, it is very difficult to remove: For let the Minister cast the sparks of hell in their faces, and denounce the terrour of God against them, they are never stirred: Why? because they think, *Here's for you that live*

5.

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live in ſinne, but as for themſelves, although they have ſinnes, yet they ſtrive againſt them, & ſo cannot leave them; for, *we muſt have ſin as long as we live here*, they ſay. Now mark it, there's no ſurer ſigne of a man under the bloody reigne and dominion of his luſts and ſinnes, than this, that is, to give way to ſinne (though never ſo little and common) nor to be greatly troubled for ſinne (for they may be a little troubled) becauſe they cannot overcome ſinne. I deny not, but the *beſt* doe ſinne daily; yet this is the diſpoſition of *Paul*, and every childe of God, he mourneth not the leſſe, but the more for ſinne; though he cannot quite ſubdue them, caſt them out, and overcome them. As a priſoner mourns the more, that he is bound with ſuch fetters he cannot break; ſo doth every one truly ſenſible of his wofull captivity by ſinne. This is the great difference between *a raging ſin* a man wil part withall; and a ſin of infirmity a man cannot part withall; a ſin of infirmity is ſuch a ſin as a man would

would, but cannot part with it, and hence he mourns the more for it. A *raging ſin* is ſuch a ſin, as a man haply by vertue of his laſhing conſcience, would ſometimes part withall, but cannot, and hence mourns the leſſe for it, and gives way unto it. Now for the Lords ſake, take heed of this deceit; for I tell you, thoſe ſins you cannot part withall, if you groan not day and night under them (ſaying, O Lord help me, for I am weary of my ſelfe, and my life) will certainly undoe you. You ſay, you cannot but *ſpeake idlely*, and *think vainly*, and *doe ill*, as all doe ſometimes; I tell you, thoſe ſins ſhall be everlaſting chains to hold you faſt in the power of the Devill, untill the judgement of the *great day*.

Mans perdition is of himſelfe.

And thus much of the underſtandings corruption, whereby men are commonly deluded; now followeth the ſecond.

Secondly, in regard of the falſe baſtard-peace begot in the conſcience. Why ſhould the Campe tremble when Scouts are aſleep, or give falſe

2.

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false report, when the enemies are neer them? Most men think they are in a safe estate, because they were never in a troubled estate or if they have been troubled, because they have got some peace and comfort after it.

How false peace is bred in the soul.

Now this false peace is begot in the heart by these four meanes:

1. By *Satan.*
2. By *false Teachers.*
3. By *a false spirit.*
4. By *a false application of true Promises.*

I. By Satan.

I. By *Satan*, whose Kingdom shall fall if it should be divided, and be alwayes in a combustion: hence he laboureth for peace, *Luk.*11.24. *When the strong man keepeth the palace, his goods are in peace*; that is, when Satan armed with abundance of shifts and carnal reasonings, possesseth mens souls, they are at peace.

Now look as masters give their servants peace, even so the Devil:

1. By removing all things that may trouble them: And,
2. By giving unto them all things that

that may quiet and comfort them, as meat drink, rest, lodging, &c. so doth Satan deale with his slaves and servants.

Mans perdition is of himself.

First, by removing those sins which trouble the conscience: for a man may live in a sin, & yet never be troubled for that sin; for sin against the light of conscience, only troubles the conscience: As children that are tumbling & playing in the dust, they are not troubled with all the dust, nay they take pleasure to wallow in it; but only with that (whether it be small or great) that lights in their eyes. And hence that young man came boasting to Christ, that he had kept all the Commandements from his youth; *but went away sorrowfull*, because that dust, *that sin* he lived in with delight before, fell into his eyes, & therefore was troubled. Now mark the plot of the Devil, when he can make a man live, and wallow, and delight in his sins, and so serve him; and yet will not suffer him to live in any sinne against conscience, whereby he should

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should be troubled, and so seek to come out of his woful estate, *he is sure this man is his own*; and now a poore deluded man himself goes up and down, not doubting but he shall be saved; why? because their conscience (they thank God) is clear, and they know of no one sin they live in, they know nothing by themselves that may make them so much as suspect their estate is bad, *Matth.* 9. 13. *I came not to call the righteous but sinners to repentance*, that is, such an one as in his own opinion is fish-whole; every sin being a child of Gods sicknes, he is never without some kinde of sorrow: but some sinnes onely being a naturall mans sickneſſe, they being removed, he recovers out of his former sorrow, and grows well againe, and thinks himself sound: but the Lord Jesus never came to save such, therefore Satan keeps possession of them. For the Lords sake look to this subtilty; many think themselves in a good estate, because they know not the particular sin they live in: whereas

as Satan may have ſtronger poſſeſſion of ſuch as are bound with his inviſible fetters and chaines, when thoſe that have their pinching bolts on them, may ſooner eſcape.

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Secondly, by giving the ſoule *Liberty* to recreate it ſelf in any ſinfull courſe, wherein the eye of conſcience may not be pricked and wounded. Servants, when they are put alwayes to work, and never can go abroad, are weary both of work and maſter: that maſter pleaſeth them, that giveth them moſt liberty. To be pent up all the day long in doing Gods work, *watching*, *praying*, *fighting* againſt every ſinne, this is a burthen, this is too ſtrict; and becauſe that they cannot endure it, they think the Lord looks not for it at their hands. Now Satan gives men liberty in their ſinfull courſes; and this liberty begets peace, and this peace makes them thinke well of themſelves, 2 *Pet.* 2. 19. There's many rotten Profeſſors in theſe dayes, that indeed will not open their mouths againſt the ſincere-hearted

2. By Liberty in ſin.

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hearted people of God, yet they walk loosely, and take too much liberty in their speeches, liberty in their thoughts, liberty in their desires and delights, liberty in their company, in their pastimes, and that sometimes under a pretence of Christian liberty; and never trouble themselves with these needlesse controversies, To what end, or in what manner do I use these things? Whereas the righteous man feareth alway, considering there is a snare for him in every lawful liberty: May not I sin in my *mirth*, in my *speaking*, in my *sleeping*? Oh! this liberty that the Devil gives, and the world takes, besots most men with a foolish opinion, that all is well with them.

Unlawfull secret lust to be avoided.

Thirdly, by giving the soule good diet, *meat* and *drink* enough, what dish he likes best. Let a master give liberty, yet his servant is not pleased, unlesse he hath meat and drink, and food: so there's no wicked man under heaven, but as he takes too much liberty in the use of lawfull things, so he feedeth his heart with some unlawfull

lawfull ſecret luſt, though all the time he live in it, it may be, it is unknown to him. *Luk.* 16. *Dives* had his diſh, his *good things*, and ſo ſang himſelf aſleep, and bade his ſoule *take his eaſe and reſt:* yea, obſerve this diet is poiſoned in it ſelf, but ever commended to the ſoule as wholſome, good, and lawfull. They chriſten ſin with a new name, as Popes are at their election; if he be bad, they call him ſometimes *Pius*; if a coward, *Leo*, &c. So *covetouſneſſe* is good huſbandry; *Company-keeping*, good neighbourhood; *lying*, to ſave their credit from cracking, but a handſome excuſe: and hence the ſoul goes peaceably on, and believes he is in a good eſtate.

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Fourthly, by giving the ſoule reſt and ſleep, that is, ceſſation ſometimes from the act of ſin; hence they are hardly perſwaded that they live in ſin, becauſe they ceaſe ſometimes from the act of ſin; as no man doth alwayes ſweare, nor is he alwayes drunk, nor alwayes angry. They think only their falls in theſe or the like ſins, are ſlips and 4.

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and fals which the best men may have sometimes, and yet be a deare child of God. Oh! Satan will not alwaies set men at his work: for if men should alwaies have their cups in their hands, and their queans in their arms; if a covetous man should alwaies root in the earth, and never pray, never have good thoughts, never keep any Sabbath, if a man should alwaies speak *idlely*, & never good word drop from him, a mans conscience would never be quiet, but shaking him up for what he doth; but by giving men respite from sinning for a time, Satan getteth stronger possession afterward; as *Mat.* 12.43. *When the unclean spirit is gone out of a man, it returns worse. Sampson's* strength alwaies remained, & so doth sins strength in a natural man, but it never appears until temptation come.

5. Faire promises of heaven.

Fifthly, by giving the soule faire promises of heaven and eternal life, & fastning them upon the heart. Most men are confident, their *estate is good*; and though God kils them, yet will they trust in him, & cannot be beaten from

from this. Why? oh! Satan bewitcheth them: For as he told *Evah* by the Serpent, *he ſhould not die*; ſo doth he inſinuate his perſwaſions to the ſoul, though it live in ſin, he ſhall not die, but do well enough, as the preciſeſt. Satan gives thus *good words*, but *wofull wages*, the eternal flaſhes of hell.

Mans perdition is of himſelf.

II. *By falſe Teachers*, who partly by their looſe examples, partly by their flattering doctrines in publike, and their large charity in private, dawbing up every one, (eſpecially that is a good friend unto them) for honeſt & religious people; and if they be but a little troubled, applying comfort preſently, and ſo healing them that ſhould be wounded, and not telling them roundly of their *Herodias*, as *John Baptiſt* did *Herod*. Hereupon they judge themſelves honeſt, becauſe the Miniſter will give them the beggerly paſport; and ſo they go out of the world, and die like lambs, being wofully cheated, *Mat.* 24. 11. Look abroad in the world, and ſee what is the reaſon ſo many feed their hearts

II. Falſe teachers flatter men in their ſins, applying comforts to them that ſhould be wounded.

Mans perdition is of himself.

with confidence they shall be saved, yet their lives condemne them, and their hearts acquit them: The reason is; such and such a Minister will go to the Ale-house, and he never prayes in his family, and he is none of these precise hot people, and yet as honest a man as ever lives, and a good Divine too. *Ahab* was miserably cheated by 400 false Prophets. Whilst the Minister is of a loose life himselfe, he will wink at others and their faults, lest in reproving them he should condemn himself, and others should say unto him, *Physitian heale thy self.* Theeves of the same company will not steale from one another, lest they trouble thereby themselves. And hence they give others false Cards to sail by, false Rules to live by: their unconscionable large charity is like a gulfe that swalloweth ships (souls I mean) tossed with tempests, and not comforted, *Isa.* 54. 7, 8. And hence, all being fish that cometh to their net, all men think so of themselves.

III. A *false spirit.* This is a third cause

cauſe that begets a falſe peace. As there is a true *Spirit that witneſſeth to our ſpirits that we are the ſonnes of God, Rom.* 8. 16. So there is a falſe ſpirit, juſt like the true one, witneſſing that they are the ſonnes of God. 1 *John* 4. 1. We are bid to *try the ſpirits:* Now if theſe ſpirits were not like Gods true Spirit, what need trial? As, what need one try whether dirt be gold, which are ſo unlike to each other? And this ſpirit I take to be ſet down, *Mat.* 24. 23. Now look as the true Spirit witneſſeth, ſo the falſe ſpirit, being like it, witneſſeth alſo.

Mans perdition is of himſelf.

There is a falſe ſpirit that ſpeaks peace, when there is warre.

Firſt, the Spirit of God humbles the ſoul: ſo before men have the witneſſe of the *falſe ſpirit*, they are mightily caſt down and dejected in ſpirit, and hereupon they pray for eaſe, and purpoſe to lead new lives; and caſt away the weapons, and ſubmit, *Pſal.* 66. 3.

1. Compariſon between true and falſe ſpirits.

Secondly, the Spirit of God in the Goſpel reveales Jeſus Chriſt and his willingneſſe to ſave; ſo the *falſe ſpirit* diſcovereth Chriſts excellency, and willingneſſe to receive him, if he will

2. The Spirit of God reveals Chriſt willing to ſave.

Mans perdition is of himself.

but come in. It fareth with this ſoul, as with Surveiors of lands, that take an exact compaſſe of other mens grounds, of which they ſhall never enjoy a foot. So did *Balaam*, Num. 24. 5, 6. this falſe ſpirit ſheweth them the glory of heaven and Gods people.

3. Thirdly, hereupon the ſoul cometh to be affected, and to taſte the goodneſſe and ſweetneſſe of Jeſus Chriſt, as thoſe did, *Heb.* 6. and the ſoul breaks out into a paſſionate admiration: Oh! that ever there ſhould be any hope for ſuch a vile wretch as I am, and have been! And ſo joyes exceedingly, like a man half way wrapt up into heaven.

4. Fourthly, hereupon the ſoul being comforted after it was wounded, now calleth God, *my God*; and Chriſt, *my ſweet Saviour*; and now it doubts not but it ſhall be ſaved; why? becauſe I have received much comfort, after much *ſorrow and doubting*, Hoſ. 8. 2, 3. and yet remains a deluded miſerable creature ſtill. But here mark the difference between the witneſſe of each ſpirit,

ſpirit. The *falſe ſpirit* makes a man believe he is in the ſtate of grace, and ſhall be ſaved, becauſe he hath *taſted* of Chriſt, and ſo hath been comforted, and that abundantly: but the *true ſpirit* perſwades a man his eſtate is good and ſafe, becauſe he hath not onely taſted, but *bought* this Chriſt; as the wiſe Merchant in the Goſpel, that rejoyced he had found *the Pearle*, but yet ſtayes not here, but ſells away all, and *buyes* the Pearle. Like two Chapmen that come to buy Wine, the one taſtes it, and goeth away in a drunken fit, and ſo concludes it is his: So a man doth, that hath the falſe ſpirit: but the true ſpirited man doth not onely taſte, but buyes the Wine, although he doe not drink it all down when he commeth to taſt it; yet he having been incited by taſting to buy it, *now* he cals it his own: So a childe of God taſting a little of God, and a little of Chriſt, and a little of the promiſes at his firſt converſion, although he taſtes not all the ſweetneſſe that is in God, yet he forſakes all for God,

Mans perdition is of himſelf.

The falſe ſpirit perſwades a man to be in a good eſtate, when he is not.

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The true ſpirit, when it hath taſted of God, deſires more of God.

for Chriſt, and ſo takes them lawfully as his own.

Again, the falſe ſpirit having given a man comfort and peace, ſuffers a man to reſt in that eſtate; but the true ſpirit having made the ſoule taſte the love of the Lord, ſtirreth up the ſoule to do and work mightily for the Lord. Now the ſoule crieth out; *What ſhall I do for Chriſt, that hath done wonders for me?* If every haire on my head were a tongue to ſpeak of his goodneſſe, it were too little. *Neh.*8.10. *The joy of the Lord is our ſtrength.* Pſal. 51. 12. *Uphold me with thy free ſpirit*; or as the *Chaldean* Paraphraſe hath it, thy *Kingly ſpirit*; the Spirit of Adoption in Gods childe is no underling, ſuffering men to lie down, and cry, My deſires are good, but fleſh is fraile; No, it is a Kingly ſpirit, that *reigns* where it *liveth*.

IV. The Jewes thought themſelves happy, becauſe they had *Abraham* to their father.

IV. *Falſe applying of true Promiſes*, is the laſt cauſe of falſe peace. And when a man hath Gods Spirit within, and Gods hand and promiſe (as he thinks) for his eſtate; now he thinks all

all safe. This did the *Jewes*; they said, *We have Abraham to our Father*; and so reputed themselves safe, God having made them promise, *I will be a God of thee, and of thy seed.* But here is a difference between a child of God's application of them, and a wicked mans; The first applieth them so to him, as that he liveth upon them, and nothing but them; and to whom doth the dug belong, but to the child that lives upon it? The other lives upon his lusts, and creatures, and yet catcheth hold on the promise.

Mans perdition is of himself.

By these foure meanes is begot a bastard false peace.

Thus much of the second cause of mans deceiving himself; False peace in the conscience.

Now followeth the third.

III. The corruptions and distempers of the *Will*, which is the third cause why men deceive themselves; which are many, I will onely name three.

III. The third cause of mans being deceived.

First, when the *Will* is resolved to go on in a sinfull course, and then sets

1.

Mans perdition is of himself.

the understanding a work to defend it. Whence it fareth with the soul, as with a man that cometh to search for stollen goods, who having received a bribe before-hand, searcheth every where but where it is, and so the man is never found out to be what he is: So a man having tasted the sweetnes of a sinfull course (which pleasure bribes him) he is contented to search into every corner of his heart, and to try himself, as many doe, except *there* where his darling lust lies; *he sits upon that*, and covers it willingly from his own eyes, as *Rachel* did upon stolne gods, and so never findes out himself, *Job.*3.20. A man that hath a minde to sleep quietly, will cause the curtains to be drawn, and will let some light come in, but shuts out all that, or so much as may hinder him from sleeping: so a man having a mind to sleep in some particular sinfull course at his ease, will search himself, and let some light come into his minde.

And hence many prophane persons that know much, (their opinions are

are orthodox, their discourse savoury) yet do they know little of themselves, and of those sins and lusts that haunt them, which they must part with; because this light troubleth them, it hinders them from sleeping in their secure estate, and therefore they draw the curtain here: Hence many men that live in those sins of the grossest Usury, finding the gain, and tasting the sweet of that sin, will read all books, go to all those Ministers they suppose, that hold it lawful, and so pick up and gather reasons to defend the lawfulnesse of the sin, and so because they would not have it to be a sin, finde out reasons whereby they think it no sin; but the bottome is this, their *will* hath got the bribe, and now the understanding plays the Lawyer: and hence men live in the most crying sins, and are sure to perish, because they will not know they are in an error.

Mans perdition is of himself.

When men have tasted the sweetnesse of sin, they are like bribed Lawiers, ready to plead for it.

Secondly, when the *Will* sets the understanding a work to extenuate and lessen sin: for many when they see their

2. Wicked men will lessen and excuse their sins, &c.

Mans perdition is of himself.

their sins, yet make it small by looking at the false end of their Optick-glasse; they think such small matters never make any breach between the Lord and their souls. Hence they say, *The best man sins seven times a day*; and *who can say, My heart is clean?* What is the reason that a child of God hath little peace, many times, after commission of small sins? Oh! it is because they see the horrible nature of the least sin; small wrongs against so dear, so great a friend as the Lord is, it cuts their hearts: yet a carnal heart is never troubled for great sinnes, because they make a light matter of them.

3. When men are wilfully ignorant, they never feare their estate.

Thirdly, wilfull ignorance of the horrible wrath of God. Hence men rush on in sinne, as the horse into the battel. Hence men never feare their estates, because they know not Gods wrath hanging over them. Coldest snakes, when they are frozen with cold, never sting nor hurt; one may carry a nest of them in his bosome: but bring them to the fire, then they hisse

hisse and sting: So sinne, when it is brought neer Gods wrath, (that devouring fire) it makes men cry out of themselves, Then I am undone! oh I am a lost creature! But being not thus heated, sin never makes a man cry out of himself.

Mans perdition is of himself.

These are the causes why men are ignorant of their wofull, miserable estate; which *Ignorance* is the first Rock, or the first Powder-plot, that spoils thousands.

Yet there are three more dangerous, because more secret.

Now followeth the second reason of mens ruine. By reason of mans *carnal security*, whereby men cannot be affected with, nor so much as have hearts to desire to come out of their misery, when they know it: For if a mans mind understand his misery, yet if the heart be hard or sleepy, and not affected, loaden, wounded, humbled, and made to groan under it, he will never greatly care to come out of it, *Isa.*29.9,10. Now this is the estate of many a soule; he doth know his misery,

The second reason why men ruine themselves, is carnal security.

Mans perdition is of himself.

sery, but by reason of the sleepy, secure, senslesse spirit of slumber, he never feels it, nor mourns under it, and so comes not out of it.

Reasons of security.

Now the reasons of this security are these:

Reas. 1. Why men ruine themselves.

Because God powres not out the full measure of his wrath upon men, because he kindles not the pile of wrath that lies upon men, it's reserved and concealed, *not revealed from heaven*; and so long, let God frown, Ministers threaten, and smaller judgements drop, yet they will never seek shelter in Jesus Christ, but sleep in their sins, until God rain down flouds of horror, bloud, fire, until Gods arrows stick in mens hearts, they will never seek out of themselves unto Jesus Christ, *Eccles.* 8. 11. So long as Gods plagues were upon *Pharaoh*, he giveth fair words, and *Moses* must be sent to pray for him; but when Gods hand is taken away, now *Pharaohs* heart is hardened. So long as Gods sword is in his Scabbard, men have such stout hearts that they will never yield;

Nah. 1, 2.

So long as Gods wrath lies upon men, they give good words, but when it is removed, they hasden their hearts as *Pharaoh*.

yield; God muſt wound, and cut deep, and ſtab, and thruſt to the very heart, elſe men will never yield, never awaken, till Gods fiſts be about mens ears, and he is dragging them to the ſtake; men will never awake and cry for a pardon and deliverance of their woful eſtate.

Mans perdition is of himſelf.

Secondly, becauſe if they do in part feel, and ſo fear Gods wrath, they put away the evil day far from them, they hope they ſhall do better hereafter, and repent ſome other time, and therefore they ſay, Soul, eat, drink, follow thy ſports, cups, queans, thou haſt a treaſure of time which ſhall not be ſpent in many years, *Iſai.* 22. 12, 13. th. look as it is with the Wax, let it be of never ſo pliable a diſpoſition, and the fire never ſo hot, yet if it be not brought neer the fire, and be held in the fire, it never melts, but ſtill remains hard: ſo it is here. Let a man or woman have never ſo gentle or pliable a nature, and let Gods wrath be never ſo hot and dreadful in their judgements, yet

Reaſ. 2. Why men ruine themſelves.

Mans perdition is of himself.

yet if they make not the day of wrath present to them, if they see it not ready every moment to light upon their hearts, they are never melted, but they remain hard-hearted, secure, sleepy wretches, and never groan to come out of their wofull estate; and this is the reason why many men, that have guilty consciences, though they have many secret wishes and purposes to be better, yet never cry out of themselves, nor ever seek earnestly for mercy, till they lie upon their death-bed; and then, oh the promises that they ply God with! Try me Lord, and restore me once more to my health and life again, and thou shalt see how thankfull I will be! Because that now they apprehend wrath and misery neer unto them, *Heb.*3.13.

Reas. 3. Why men ruine themselves.

Thirdly, because they think they can bear Gods wrath, though they do conceive it neer at hand, even at the very doors; men think not that Hell is so hot, nor the Devil so black, nor God so terrible as indeed he is. And hence we shall observe the Prophets pre-

preſent Gods wrath as a thing intolerable before the eyes of the people, that thereby they might quench all thoſe curſed conceits of being able to beare Gods wrath, *Nahum* 1. 9. And hence we ſhall have many men deſperately conclude, They will have their ſwing in ſin, and if they periſh, they hope they ſhall be able to beare it, *it is but a damning* they think, and hence they go on ſecurely. O poor wretches! the Devil ſcares and feares all the world, and at Gods wrath the devils quake, and yet ſecure men fear it not, they think hell is not ſo terrible a place.

Mans perdition is of himſelf.

Fourthly, becauſe they know no better an eſtate, Hence though they feel their wofull and miſerable condition, yet they deſire not to come out of it. Although men finde hard lodging in the world, hard times, hard friends, hard hearts, yet they make a ſhift with what they find in this miſerable Inne, untill they come to Hell: for ſuch a man purſued by outward miſeries, or inward troubles, there ſtayes.

Reaſ. 4. Why men ruine themſelves.

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ſtayes. O miſerable man that makes ſhift till he come to hell! They may hear of the happy eſtate of Gods people, but not knowing of it experimentally, they ſtay where they are, *Joh.*4.14.

Take a Princes child, and bring it up in a baſe houſe and place, it never aſpires after a Kingdom or Crown: ſo men, hatcht in this world, knowing no better an eſtate, never caſt about them to get a better inheritance than that they ſcramble for here. Wives mourn for the long abſence of their beloved husbands, becauſe they know them and their worth. God may abſent himſelf from men, weeks, months, years, but men ſhed not one tear for it, becauſe they never taſted the *ſweetneſſe* of his *preſence*. It is ſtrange to ſee men take more content in their cups and cards, pots and pipes, dogs and hawks, than in the fellowſhip of God and Chriſt, in Word, in Prayer, in Meditation, which ordinances are burdens and priſons unto them. What is the reaſon of it? Is there no more

Wicked men take more pleaſure in luſts then in the fellowſhip of God and Chriſt.

ſweetneſſe

ſweetneſſe in the preſence of Gods ſmiling in Chriſt, than in a filthy Whore? Yes, but they know not the worth, ſweetnes, ſatisfying goodnes of a God. Some ſea-fiſh (they ſay) if once they come into freſh-water, will never return again, becauſe they now taſt a difference between thoſe brackiſh and ſweet waters: So is it here, if men did but once taſt the happineſſe of Gods people, they would not for a thouſand worlds be one half houre in their wilde looſe ſea again.

Mans perdition is of himſelf.

Fifthly, becauſe if they doe know a better eſtate, yet their preſent pleaſures, their ſloth doth ſo bewitch them, and Gods denials when they ſeek unto him, doe ſo farre diſcourage them, that they ſleep ſtill ſecurely in that eſtate. A ſlothfull heart bewitched with preſent eaſe, and pleaſures & delights, conſidering many a teare, many a prayer muſt it make, many a night muſt it break its ſleep, many a weary ſtep muſt it take towards heaven and Chriſt, if every it come there, growes diſcouraged and deaded, and

Reaſ. 5. Why men ruine themſelves.

Mans perdition is of himself.

hard-hearted in a sleepy estate, & had rather have *a bird in the hand, than two in the bush*, Pro.1.34. Jer.48.11. The *Israelites* wished *that they were at their onions and garlick again in* Egypt. Was there no *Canaan*? Yes, but they wished thus, because *there were walls built up to heaven, & Giants sons of Anak in the land*, difficulties to overcome. O slothfull hearts! Secondly, because God sometimes put them to straites, and denied them what they sought for, they were of such a waspish, teasty, sullen spirit, that because the Lord had them not alwayes on his knees, they would run away: so, many a man meets with sorrow enough in his sinfull dropsie, drunken estate, he hears of heaven & a better estate, yet why goes he to his lusts and flesh-pots again? Oh, because there are so many difficulties, & blocks, & hinderances in his way, and because they pray and find not ease, therefore they eat, drink, laugh, sport and sleep in their miserable estate still, *Mat.7.14.* therefore men walk in the *broad way*, because

becauſe the other *way to life is ſtrait and narrow*, it is a plague, a burden, a priſon to be ſo ſtrict; men had rather ſit almoſt an houre in the ſtocks, then be an houre at prayer; men had rather be damned at laſt, then ſweat it out and run through the race to receive a crown: and hence men remain ſecure.

Mans perdition is of himſelf.

Sixthly, becauſe of the ſtrange, ſtrong power of ſin, which bears that ſway over mens ſouls, that they muſt ſerve it, as priſoners ſtoop to their Jailor, as ſouldiers that have taken their pay, *their pleaſure of ſin*, muſt follow it as their Captain, though they go marching on to eternal ruine; nay, though dooms-day ſhould be to morrow, yet they muſt and will ſerve their luſts. As the *Sodomites*, when they were ſmitten with blindneſſe, which tormented their eyes, as though they had been pricked with thorns (for ſo the *Hebrew* word ſignifies) even when deſtruction was near, they groped for the door. Men cannot but ſin, though they periſh for ſin; hence they remain ſecure.

Reaſ.6. Why men ruine themſelves.

Rom. 1. ult.

Mans perdition is of himself.

Seventhly, despair of Gods mercy; hence, like *Cain*, men are Runnagates from the face of God; men think they shall never finde mercy when all is done; hence they grow desperately sinful; like those *Italian Senators*, that despairing of their lives, when upon submission they had been promised their lives, yet being conscious of their villany, made a curious banquet, and at the end of it every man dranke up his glasse of poyson, and killed himself: so men feeling such horrible hard hearts, and being privy to such notorious sins, they cast away lives, and heaven, and souls for lust, and so perish wofully, because they lived desperatly, and so securely.

*Reas.*7. Why men ruine themselves.

*Reas.*8. Why men ruine themselves.

Eighthly, because men nourish a blinde, false, flattering hope of Gods mercy: hence many knowing and suspecting that all is naught with them, yet having some hope they *may be in a good estate*, & *God may love them*, hence they lie down securely, and rest in their flattering hope. Hence observe, those people that seldome come to a con-

conclusion to a point, that either they are in the state of grace, or out of it, that never come to be affected, but remain secure in their condition, they commonly grow to this desperate conclusion; *That they hope God will be mercifull unto them; if not, they cannot help it:* like the man that had on his Target the picture of God and the Devil: under the first he writ, *Si tu nonvis, if thou wilt not*; under the other he writ, *Ipse rogitat, here's one will.*

Mans perdition is of himself.

Ninthly, because men bring not their hearts under the Hammer of Gods Word to be broken, they never bring their consciences to be cut. Hence they go on still securely with festered consciences. Men put themselves above the Word, & their hearts above the Hammer, they come not to have the Minister to humble them, but to judge of him, or to pick some pretty fine thing out of the Word, and so remain secure sots all their dayes: for if ever thy heart be broken, and thy conscience be awaked, the word must doe it: but people are so Sermon-

Reas. 9. Why men ruine themselves.

Mans perdition is of himself.

trodden, that their hearts, like footpaths, grow hard by the Word.

Reas. 10. Why men ruine them selves.

Tenthly, because men consider not of Gods wrath daily, nor the horrible nature of sin; men chew not these pils: hence they never come to bee affected nor awakened.

Vse.

Awaken therefore all you secure creatures; feel your misery, that so you may get out of it. Dost thou know thine estate is naught, and that thy condemnation will be fearfull, if ever thou dost perish; and is thine heart secretly secure, so damnably dead, so desperately hard, that thou hast no heart to come out of it? What? no sigh, no tears? canst thou carry all thy sins upon thy back, like *Sampson* the gates of the City, and make a light matter of them? Dost thou see Hell fire before thee, and yet wilt venture? art thou worse than a beast which we cannot beat nor drive into the fire, if there be any way to escape? O get thy heart to lament and mourn under thy miseries, who knows then but the Lord may pitty thee? But oh hard heart!

Awake out of security, and try thy condition.

heart! thou canſt mourn for loſſes and croſſes, burning of goods and houſes, yet though God be loſt, and his image burnt down, and all is gone, thou canſt not mourn. If thine heart were truly affected, the pillow would be waſhed with thy tears, and the wife in thy boſome would be witneſſe of thy heart-breakings in midnight for thoſe ſins which have grieved the Spirit of God many a time, thou couldſt not ſleep quietly nor comfortably without aſſurance. If you were ſick to death, Phyſitians ſhould heare how you doe; and if you were humbled, we ſhould have you in the bitternes of your ſpirit cry out, *What ſhall we do?* But know it, thou muſt mourn here, or in Hell. If God *broke Davids bones* for his adultery, and the Angels backes for their pride; the Lord, if ever he ſaves thee, will break thine heart too.

Mans perdition is of himſelf.

Men mourn for the loſſe of goods, but not for the loſſe of God.

Queſt. But thou wilt ſay, How ſhal I doe to get mine heart affected with my miſery?

Queſt.

Anſ. 1. Take a full view of thy miſery. 2. Take ſpeciall notice of the

Anſ. 1. How to get a broken heart.

Mans perdition is of himself.

Two things harden the heart.

That heart is hard, that neither mercy nor judgment will break.

Lords readineſſe and willingneſſe to receive thee yet unto mercy; for, two things harden the heart. 1. *Falſe hope*, whereby a man hopes he is not ſo bad as indeed he is. 2. *No hope*, whereby a man when he ſees himſelf ſo notoriouſly bad, thinks there is no willingnes in the Lord to pardon or receive ſuch a monſter of men to mercy; and if neither the hammer can break thy ſtony heart, nor the Sunſhine of mercy melt it, thou haſt an heart worſe than the Devil, and art a ſpectacle of the greateſt miſery, 1. In regard of ſin. 2. In regard of Gods wrath.

First, in regard of ſin. Thou haſt ſinned, & that grievouſly againſt a great God, thou makeſt no great matter of this: no, but though it be no load to thee, it is a load on the Lords heart, *Iſai.* 1. 24. and time will come he will make the whole ſinfull world by Rivers of fire and blood, to know what an evill it is.

1. For 1. in every ſin thou doſt ſtrike God, & fling a dagger at the heart of

2. God. 2. In every ſin thou doſt ſpite againſt

against God: for if there were but *one* onely thing wherein a man could doe his friend a displeasure, was not here spite seen if he did that thing? Now tell me, hath not the Lord been a *good friend* unto thee? Tell me wherein hath he grieved thee? and tell me, in what one thing canst thou please the Devil, and do God a displeasure, but by sinne? Yet, O hard heart, thou makest nothing of it. But consider thirdly, in every sin thou dost dis-throne God, and setst thy self above God: for in every sin this question is put, *Whose will shall be done, Gods will or mans?* Now man by sin sets up his own will above the Lords, and so kicks God (blessed for ever, adored of millions of Saints and Angels) as filth under his feet. What, will this break your hearts?

Mans perdition is of himself.

3. Men by sinning set up their own will above Gods.

Consider then of Gods wrath; the certainty of it, the unsupportablenes of it, how that dying in thy sins, and secure estate, *it shall fall*: for when men cry *Peace, peace*, then commeth *sudden destruction at unawares*: pray therefore to

Gods wrath the certainty of it.

1 Thess. 5. 3, 4.

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2 Cor. 5. 19

to God to reveale this to thee, that thine heart may break under it. Secondly, consider the Lords mercy and readinesse to save thee, who hath prepared mercy, and intreats thee to take it, and waiteth every day for thee to that end.

The third generall reason of mans ruine.

The third Reason of mans ruine, is, that *carnall confidence*, whereby men *seek to save themselves*, and to scramble out of their miserable estate by their *own duties & performances*, when they doe feele themselves miserable: the Soule doth as those, *Hos.* 5.13. men when they be wounded and troubled, they never look after *Jesus Christ*, but go to their own waters to heal themselves; like hunted Harts when the Arrow is in them, *Rom.* 9.31, 32.

For the opening of this point, I shal shew you these two things.

Wherein mens resting in Duties appears

1. Wherein this resting in *Duties* appears.
2. Why do men rest in *themselves*.

First, this resting in *Duties* appears in these eleven degrees.

1. The Soul of a poor sinner, if ignorantly

norantly bred and brought up, rests confidently in superstitious vanities. Ask a *devout Papist* how he hopes to be saved: he will answer, By his good works. But enquire further, what are these good works? why, for the most part, superstitious ones of their own inventions, (for the crow thinks her own bird fairest) as whipping themselves, pilgrimage, fasting, mumbling over their Pater-nosters, bowing down to Images and Crosses.

Mans perdition is of himself.

2. Now these being banished from the Church and Kingdome, then men stand upon their titular profession of the true Religion, although they be Devils incarnate in their lives. Look up and down the Kingdom; you shall see some roaring, drinking, dicing, carding, whoring, in Taverns & blind Alehouses; others belching out their oaths, their mouthes ever casting out like *raging seas*, filthy frothy speeches; others, like *Ismaels*, scoffing at the best men: yet these are confident they shall be saved. Why (say they) they are no Papists, hang them, they will

2. Men stand upon their titular profession of Religion.

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Zeph. 3. 11.

will die for their Religion, and rather burn then turn again, by the grace of God. Thus the Jewes boasted, they were *Abrahams seed:* so our carnall people boast: Am not I a good Protestant? am not I baptized? do I not live in the Church? and therefore resting here, hope to be saved. I remember a Judge, when one pleaded once with him for his life, that he might not be hanged, because he was a Gentleman; he told him that therfore he should have the Gallowes made higher for him: so when thou pleadest, I am a Christian and a good Protestant, (yet thou wilt drink, & swear, and whore, neglect prayer, and break Gods Sabbath) and therefore thou hopest to be saved; I tell thee, thy condemnation shall be greater, and thy plagues in hel the heavier.

Mens condemnation wil be greater for living debauchedly where the Gospel is preached.

3. If men have no peace here, then they flye to, and rest in the goodnes of their insides: you will have many a man, whom if you follow to his chamber, you shall finde very devout, and they pray heartily for the mercy of God,

3. If no peace come from titular profession men flye to their good insides.

God, and forgiveneſſe of ſinnes: but follow them out of their chambers, watch their diſcourſes, you ſhall finde it frothy and vain, and now and then powdred with *faith*, and *troth*, and obſcene ſpeeches. Watch them when they are croſt, you ſhall ſee them as angry as Waſpes, and ſwell like Turkies, and ſo ſpit out their venome like Dragons. Watch them in their journies, and you ſhall ſee them ſhoot into an Ale-houſe, and there ſwill and ſwagger, and be familiar with the ſcum of the Country for prophaneneſſe, and half drunk too ſometimes. Watch them on the Lords day, take them out of the Church once, and ſet aſide their beſt Clothes, they are the ſame then as at another time; and becauſe they muſt not work nor ſport that day, they think they may with a good conſcience ſleep the longer on the morning. Ask now ſuch men how they hope to be ſaved, ſeeing their lives are ſo bad; they ſay, though they make not ſuch ſhews, they know what good prayers they make in private,

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vate, their hearts, they say, are good. I tell ye brethren, he that trusteth to his own heart, and his good desires, and so resteth in them, is a foole. I have heard of a man that would haunt the Taverns & Theaters, and Whore-houses at *London* all day; but he durst not go forth without private prayer in the morning, and then would say at his departure, *Now devil do thy worst*; and so used his prayers (as many do) only as charms and spels against the poor weak cowardly Devil, that they think dares not hurt them, so long as they have good hearts within them, and good prayers in the chamber; and hence they will go neer to raile against the Preacher as an harsh Master, if he do not comfort them with this, *That God accepts of their good desires.*

4. If no comfort come from their good insides they reform some grosse sins.

4. If their good hearts cannot quiet them, but conscience tells them they are unsound without, & rotten at *core* within; then men fall upon reformation; they will leave their whoring, drinking, cozening, gaming, company-keeping

keeping, ſwearing, and ſuch like roaring ſinnes; and now all the Countrey ſaith he is become a new man, and he himſelf thinks he ſhall be ſaved, 2 *Pet.* 2. 20. they eſcape the pollutions of the world, as ſwine that are eſcaped & waſhed from outward filth, yet the ſwiniſh nature remains ſtill; like Mariners that are going to ſome dangerous place, ignorantly, if they meet with ſtorms, they go not backward, but caſt out their goods that endanger their ſhip, and ſo go forward ſtill: ſo, many a man going towards hell, is forced to caſt out his luſts and ſinnes, but he goeth on in the ſame way ſtill for all that. The wildeſt beaſts (as Stags) if they be kept waking from ſleep long, will grow tame: ſo conſcience giving a man no reſt for ſome ſins he liveth in, he groweth tame; he that was a wild Gentleman before, remains the ſame man ſtill, onely he is made tame *now*, that is, civil & ſmooth in his whole courſe, and hence they reſt in reformation: which reformation is, commonly, but from ſome

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troublesome sin, and it is because they think it's better following their trade of sin at another market; and hence some men will leave their *drinking*, and *whoring*, and turn *covetous*, because there is more gain at that market; sometimes it is, because sin hath left them, as an old man.

5. If no comfort in reforming gross sins, they flie to humiliation repentance, &c.

5. If they can have no rest here, they get into another starting hole, they go to their *Humiliations, Repentings, Teares, Sorrowes, and Confessions.* They hear, a man cannot be saved by reforming his life, unlesse he come to afflict his soule too; he must sorrow and weep here, or else cry out in hell hereafter. Hereupon they betake themselvs to their sorrows, tears, confession of sinnes; and now the wind is down, & the tempest is over, and they make themselvs safe. *Mat.*11.1. *They would have repented*, that is, the *Heathen*, as *Beza* speaks, when any wrath was kindled from heaven, they would go to their *sackcloth* & *sorrows*, and so thought to pacifie Gods anger again, and here they rested: so it is with many

ny a man; many people have ſick fits and qualms of conſcience, and then they do as Crows, that give themſelves a vomit by ſwallowing down ſome ſtone when they are ſick, and then they are well again; ſo when men are troubled for their ſins, they will give themſelves a vomit of *prayer*, a vomit of *confeſſion* and *humiliation*, *Iſa.* 58.5. Hence many when they can get no good by this phyſick, by their *ſorrows*, and *tears*, caſt off all again; for making theſe things their God, and their Chriſt, they forſake them when they cannot ſave them, *Matth.* 3.14. more are driven to Chriſt by the ſenſe of the burden of an hard, dead, blind, filthy heart, then by the ſenſe of *ſorrows*, becauſe a man reſts in the one, *viz.* in *ſorrows*, moſt commonly, but trembles and flies out of himſelf when he feels the other: thus men reſt in their repentance, and therefore *Auſtin* hath a pretty ſpeech which ſounds harſh, that *Repentance damneth more than ſin*; meaning that thouſands did periſh by reſting in it: and hence

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More driven to Chriſt by a hard heart, then by a ſorrowfull heart.

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we see among many people, if they have large affections, they think they are in good favour, if they want them, they think then they are cast-awayes, when they cannot mourn nor be affected as once they were, because they rest in them.

6. If no comfort in humiliation, they turn moral men.

6. If they have no rest here, then they turn *morall men*, that is, strict in all the duties of the moral law, which is a greater matter than reformation or humiliation, that is, they grow very just and square in their dealings with men, and exceeding strict in the duties of the first Table towards *God*; as *fasting, prayer, hearing, reading, observing the Sabbath:* and thus the *Pharisees* lived, and hence they are called, *The strict Sect of the Pharisees*. Take heed you mistake me not, I speak not against strictnesse, but against resting in it; *for except your righteousnesse exceed theirs, you shall not enter into the Kingdome of heaven.* You shall finde these men flie from base persons and places, like the pest-houses, commend the best books, cry down the sins

ſins of the time, and cry againſt civil or moral men, (the eye ſees not it ſelf) and cry up zeale and forwardneſſe. Talk with him about many moral duties that are to be done towards God or man, he will ſpeak well about the excellency and neceſſity of it, becauſe his trade and ſkill whereby he hopes to get his living and earn eternal life, lieth there: But ſpeak about Chriſt, and living by faith in him and from him, and bottoming the ſoule upon the promiſes, (peeces of Evangelical righteouſneſſe) he that is very skilfull in any point of controverſie, is as ignorant almoſt as a beaſt, when he is examined here. Hence, if Miniſters preach againſt the ſinnes of the time, they commend it for a ſpecial Sermon, (as it haply deſerves too) but let him ſpeak of any ſpiritual inward ſoul-working point, they go away and ſay, He was in their judgement confuſed and obſcure, for their parts they underſtood them not. (Beloved) pictures are pretty things to look on, and that's all the goodneſſe

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of them; so these men are (as Christ looked on and loved the naturall young man in the Gospel) and that's all their excellency. You know in *Noahs* floud, all that were not in the Ark, though they did climb and get to the top of the tallest mountains, they were drowned; so labour to climb never so high in morality, and the duties of both Tables, if thou goest not into Gods Ark, the Lord Jesus Christ, thou art sure to perish eternally.

7. If no comfort in morality, they turn zealous for good causes Rom. 2. 10.

7. If they have no rest here in their *morality*, they grow hot within, and turn marvellous zealous for good causes and courses, and there they stay and warm themselves at their own fire: thus *Paul*, *Phil.* 3. 6. *was zealous*, and there rested. They will not live as many do, like Snails in their shels, but rather than they will be damned for want of doing, they are content to give away their estate, children, any thing almost to get pardon for the sin of their soul, *Mich.* 6. 7.

8. If no comfort for zeal in good causes, they turn to mourning for their failings.

8. If they find no help from hence, but are forced to see and say, *When*

they

they have done all, they are unprofitable servants, and they sin in all that which they do; then they rest in that which is like to *Evangelical obedience*, they think to please God by mourning for their failings in their good duties, desiring to be better, and promising for the time to come to be so, and therein rest, *Deut.* 5.29.

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9. If they feel a want of all these, then they dig within themselves for power to leave sin, power to be more holy and humble, and so think to work out themselves, in time, out of this estate, and so they dig for pearls in their own dunghils, and will not be beholding to the *Lord Jesus*, to live on him in the want of all; they think to set up themselves out of their own stock, without *Jesus Christ*, and so as the Prophet *Hosea* speaks, 14.3,4. think to save themselves *by their riding on horses*, (that is) *by their own abilities.*

9. If no comfort in their mourning for their failings, they seek for power in themselves to be more holy.

10. If they feel no help here, then they go unto Christ for grace and power to leave sin and do better,

10. If no comfort in themselves, they go to Christ like hirelings, for their own ends.

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whereby they may ſave themſelves; and ſo they live upon Chriſt, that they may live of themſelves; they go *unto* Chriſt, they get not *into Chriſt*, *Pſal.* 78.34, 35. like hirelings that go for power to do their work, that they may earn their wages. A child of *God* contents himſelf with, and lives upon the inheritance it ſelf, the Lord in his free mercy hath given him. But now we ſhall ſee many poor Chriſtians that run in the very road the Papiſts devoutly go to hell in.

The confeſſion of Papiſts in three particulars.

Firſt, the Papiſt will confeſſe his miſery, that he is (and all men are) by nature a child of wrath, and under the power of Sin and Satan.

Secondly, they hold Chriſt is the onely Saviour.

Thirdly, that this Salvation is not by any righteouſneſſe in a Chriſt, but righteouſneſſe from a Chriſt, onely by giving a man power to do, and then dipping mens doings in his bloud, he merits their life. Thus the wiſeſt and devouteſt of them profeſſe, as I am able to manifeſt; juſt ſo do many Chri-

Mans condition is of himself.

Christians live. First, they feel themselves full of sin, and are sometimes tired and weary of their lives, for their vile hearts, and they find no power to help themselves. Secondly, hereupon hearing, that onely Christ can save them, they go unto Christ to remove these sinnes that tire them and load them, that he would enable them to do better than formerly. Thirdly, if they get these sins subdued and removed, and if they find power to do better, then they hope they shall be saved: Whereas thou mayst be damned, and go to the Devil at the last, although thou dost escape all the pollutions of the world, and that not from thy self and strength, but from the knowledge of *Jesus Christ*, 2 *Pet.* 2. 20. I say, wo to you for ever if you die in this estate; it is with our Christians in this case, as it is with the *Ivy*, which clasps and groweth about the tree, and draws sap from the tree, but it grows not *one* with the tree, because it is not ingraffed into the tree: so many a soul cometh to Christ, to

It is with many Christians as with Ivy, they get sap from Christ, but grows not one with Christ, because not graffed.

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Why men do rest in their good duties.

Reas. 1. It is naturall to say, *Doe this and live.*

suck juice from Christ to maintain his own berries, (his own stock of grace,) alas, he is but *Ivy*, he is no member or branch of this tree, and hence he never grows to be one with Christ. 2. Now the reasons why men rest in their duties, are these:

First, because it's naturall to a man out of Christ to do so. *Adam* and all his posterity was to be saved by his doing, *Do this and live*, work and here is thy wages, win life and weare it: Hence all his posterity seeks to this day to be saved by *doing*; *Like father, like son.* Now to come out of all duties truly to a Christ, hath not so much as a coat in *innocent*, much lesse *corrupted* nature; hence men seek to themselves. Now as it is with a bankrupt, when his *stock is spent*, and his *estate crackt*, before he will turn Prentice, or live upon another, he will turn Pedler of small Wares, and so follow his old Trade with a lesse *stock*: so men naturally follow their old Trade of *Doing*, and hope to get their living that way: and hence men having

ving no experience of trading with Christ by *faith*, live of themselves. *Samson*, when all his strength was lost, would go to shake himself as at other times: so when mens strength is lost, and God & grace is lost, yet men will go and try how they can live by shifts and working for themselves still.

Mans perdition is of himself.

Secondly, because men are ignorant of *Jesus Christ* and his righteousnesse; hence men cannot go unto him, because they see him not; hence they shift as well as they can for themselvs by their duties, *John* 4.14. Men seek to save themselvs by their own swiming, when they see no cable cast out to help them.

2. Ignorance of Christs righteousnesse.

Thirdly, because this is the easiest way to comfort the heart, and pacifie conscience, and to please God, as the soule thinks; because by this means a man goes no further than himself.

*Reas.*3. Good duties the naturall way of pleasing God.

Now in forsaking all duties, a soule goeth to heaven quite out of himself, and there he must wait many a yeare, and that for a little it may be. Now if a fainting man have *Aqua vitæ* at his beds

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beds head, he will not knock up the shop-keeper for it. Men that have a Balsome of their own to heal them, will not go to the Physitian.

Reas. 4. By good duties sin may be kept in.

Fourthly, because by vertue of these duties a man may hide his sin, and live quietly in his sin, yet be accounted an honest man, as the whore in *Prov.* 7. 15, 16. having performed her vows, can intice without suspition of men, or check of conscience; so the *Scribes* and *Pharisees* were horribly covetous, but their long prayers covered their deformities, *Mat.* 23. 14. and hence men set their duties at a higher rate than they are worth, thinking *they* shall save them because they are so usefull to them. Good duties, like new apparel on a man pursued with hue and cry of conscience, keep him from being known.

Use 1. Not to rest in good duties.

Take heed of resting in duties; Good duties are mens *money*, without which they think themselves poor and miserable; but take heed that *you and your money perish not together*, *Gal.* 5. 3. The paths to hell are but two.

The

The first is the path of *Sin*, which is a dirty way. Secondly, the path of *Duties*, which (rested in) is but a clearer way. When the *Israelites* were in distresse, *Judg.* 10. 14. The Lord bids them go to the gods they served: so when thou shalt lie howling on thy death-bed, the Lord will say; Go unto the *good prayers* and *performances* you have made, and the *tears* you have shed. Oh they will be miserable comforters at that day.

Mans perdition is of himself.

Object. But I think thou wilt say, No true Christian man hopes to be saved by his good works and duties, but onely by the mercy of God, and merits of Christ.

Object.

Answ. It is one thing to trust to be saved by *duties*, another thing to *rest in* duties. A man trusts unto them, when he is of this opinion, that onely good duties can save him. A man rests in duties when he is of this opinion, that onely Christ can save him, but in his practice he goeth about to save himself. The wisest of the Papists are so at this day, and so are our common Pro-

Answ. Difference between trusting and resting in duties.

Mans perdition is of himself.

Protestants. And this is a great subtilty of the heart, that is, when a man thinks he cannot be saved by his good works and duties, but only by Christ: he then hopeth, because he is of this opinion, that *when he hath done all, he is an unprofitable servant:* (which is only an act or work of the judgement informed aright) that therefore because he is of this opinion, he shall be saved.

But because it is hard for to know when a man rests in duties, & few men find themselves guilty of this sinne, which ruines so many, I will shew two things:

1. The signes of a man resting in duties.

2. The insufficiency of all duties to save men; that so those that be found guilty of this sin, may not go on in it.

Signes of mens resting in duties.

First, for the signes whereby a may may certainly know, when he rests in his duties, which if he do, (as few professors especially but they do) he perisheth eternally.

Sign 1. First, those that yet never saw they

rested

rested in them, they that never found it an hard matter to *come out of their duties*. For it's most natural for a man to stick in them, because nature sets men upon *duties*; hence it's a hard matter to come out of resting in duties. For two things keep a man from Christ.

Mans perdition is of himself.

1. *Sin.* 2. *Self.* Now as a man is broken off from *sin*, by seeing & feeling it, and groaning under the power of it: so is a man broken from *himself*. For men had rather do any thing than come unto Christ, there is such a deal of *self* in them; therfore if thou hast no experience, that at no time thou hast rested too much in thy duties, and then diddest groan to be delivered from these intanglements, (I mean not from the *doing* of them, this is *Familisme* and prophaneness, but from *resting* in the bare performance of them) thou doest rely upon thy *duties* to this day.

2. Things keep us from Christ

Sign 2. A prizing of bare performance of duties.

These rest in duties, that prize the bare performance of *duties* wonderfully; for those duties that carry thee out of thy self unto Christ, make thee to

Mans perdition is of himself.

to prize Christ. Now tell me, dost thou glory in thy self? Now I am some-body. I was *ignorant, forgetfull, hard-hearted*, now I understand and remember better, and can sorrow for my sins; if thou dost rest here, thy *duties* never carried thee further then thy *self*. Dost thou think after that thou hast prayed with some life, now I have done very well, and now thou dost verily think (meaning for thy *duties*) the Lord will save thee, though thou never come to *Christ*, and sayest, as he in another case, *Now I hope the Lord will do good to me, seeing I have got a Priest into my house*, *Judg.*17.13. Doest thou inhance the price of *duties* thus, that thou dost dote on them, then I do pronounce from God, thou dost *rest in them: These things* (saith *Paul*) *I accounted gain* (that is, before his conversion to Christ, he prized them exceedingly) but *now I account them losse:* And this is the reason why a child of God commonly after all his prayers, tears and confessions, doubts much of *Gods love towards him:* where-

Phil.3.8. Good duties must be counted losse in comparison of Christ.

as another man that falleth short of him, never questions his estate; the first sees much rottenness and vileness in his best duties, and so judgeth meanly of himself; the *other* ignorant of the vileness of them, prizeth them and esteemeth highly of them, and setting his corn at so high a price, he may keep them to himself; the Lord never accepteth them, nor buyeth them at so high a rate.

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Thirdly, those that never came to be sensible of their *poverty* & utter *emptinesse of all good:* for so long as a man hath a peny in his purse, that is, feels any good in himself, he will never come a begging unto *Jesus Christ*, and therefore rests in *himself.* Now didst thou never feel thy self in this manner poor, *viz.* I am as ignorant as any beast, as vile as any Devil; O Lord, what a nest and litter of sin and rebellion lurks in my heart! I once thought at least my heart and desires were good, but now I feel no spiritual life. Oh dead heart! I am the poorest, vilest, basest, and blindest creature that ever

Sign 3. As insensibility of our own emptiness.

Mans perdition is of himself.

ever lived. If thou dost not thus feel thy self poor, thou never camest *out of thy duties*; for when the Lord bringeth any man to Christ, he brings him *empty*, that so he may make him beholding to *Christ* for every *farthing token*.

Isai. 66. 2.

Sign 4. A Legall, not an Evangelical righteousnesse.

Fourthly, those that gain no *Evangelical righteousnesse by duties*, rest in *duties*; I say, *Evangelical righteousnesse*, that is, more prizing of acquaintance, with desire after, loving & delighting in union with the Lord *Jesus Christ*: for a moral man may grow in *Legal righteousnesse*, (as the stony and thorny ground *seed* sprang up and increased much, and came neer unto maturity) and yet *rest in duties* all this while. For as 'tis with tradesmen, they *rest* in their buying and selling, though they make no gain of their trading: Now *Jesus Christ* is a *Christians gain*, Phil. 1. 21. and hence a child of God asks himself after *Sermon*, after *Prayer*, after *Sacrament*, *What have I gained of Christ? have I got more knowledg of Christ, more admiring of the Lord Jesus?* Now a carnal heart that *rests in his duties*, asketh

onely

only what he hath done, as the *Phariſee*, *I thank God I am not as other men, I faſt twice a week, I give almes*, and the like; and thinks verily hee ſhall be ſaved, becauſe he *prayes*, and becauſe he *hears*, and becauſe he *reformes*, and becauſe he *ſorrows* for his ſins, that is, *not* becauſe of the gaining of Chriſt in a duty, but becauſe of his naked performance of the duty: and ſo they are like that man that I have heard of, that thought verily he ſhould be rich, becauſe he had got a wallet to beg: ſo men, becauſe they performe duties, think verily they ſhall be ſaved. No ſuch matter, let a man have a bucket made of gold, doth he think to get water becauſe he hath a bucket? No, no, he muſt let it down into the well, & draw up water with it: ſo muſt thou let downe all thy duties into Chriſt, and draw light & life from his fulnes; elſe though thy duties be golden duties, thou ſhalt periſh without *Chriſt*. When a man hath bread in his wallet, and got water in his bucket, hee may boldly ſay, ſo long as theſe laſt, I ſhall not

Mans perdition is of himſelf.

Wee muſt let all our duties down into Chriſt, and draw from his fulnes.

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not famish: so mayst thou say, when thou hast found and got Christ, in the performance of any duty; So long as Christs life lasteth, I shall live; as long as he hath any wisdom or power, so long shall I be directed and enabled in well-doing.

Sign 5. When our duties make us sin more boldly.

Fifthly, if thy duties make thee sin more boldly, thou dost then *rest in duties*; for these *duties* which carry a man out of *himself* unto *Christ*, ever fetch power against sin; but duties that a man rests in, arm him, and fence him in his sin, *Isa.* 1. 14. A cart that hath no wheels to rest on, can hardly be drawn into the dirt, but one that hath wheels, cometh loaded through it; so a child of God that hath no wheels, *no duties to rest upon*, cannot willingly be drawn into sin: but another man, though he be loaden with sin (even sometimes against his conscience,) yet having *duties* to bear him up, goeth merrily on in a sinfull course, and makes no bones of sin: when we see a base man revile a great Prince, and strike him, we say, Surely, he durst not

do

do it, unleſs he had ſome body to bear him out in it, that he reſts and truſts unto: ſo when we ſee men ſin againſt the great God, we conceive, certainly, they durſt not do it; if they had not ſome duties to bear them out in it, and to encourage them in their way, that they truſt unto.

Mans perdition is of himſelf.

For, take a *prophane man*, what makes him *drink, ſwear, cozen, game, whore?* Is there no God to puniſh? Is there no hell hot enough to torment? are there no plagues to confound him? yes, why ſinneth he ſo then? Oh! he prayeth to God for forgiveneſſe, and ſorroweth and repents in ſecret (as he ſaith) and this bears him up in his lewd pranks.

To ſin and aſk God forgiveneſs is but mean ſatisfaction.

Take a morall man, he knows he hath his failings and his ſinnes, as the beſt have, and is overtaken ſometimes as the beſt are; why doth he not remove theſe ſins then? He confeſſeth them to God every morning when he riſeth; why is he not more humbled under his ſin then? the reaſon is, he conſtantly obſerveth *morning* and *evening prayer*, and then he craves *forgive-*

Mans perdition is of himself.

neſſe for his failings, by which courſe he hopes hee makes his peace with *God*; and hence hee ſinneth without fear, and ariſeth out of his fals into ſin, without ſorrow. And thus they ſee and maintain their ſinnes by their *duties*, and therefore *reſt in duties*.

Sign 6. When wee ſee not our vile hearts by our duties.

Sixthly, thoſe that ſee little of their vile hearts by *duties*, reſt in their duties; for if a man be brought nearer to Chriſt, and to the light by *duties*, he will ſpy out more *moats*; for the more a man participates of *Chriſt*, *his health and life*, the more he feeleth the *vileneſſe* and *ſickneſſe* of ſin. As *Paul* when he *reſted in duties* before his converſion, before that the *Law* had humbled him, *he was alive*, that is, hee thought himſelfe *a ſound man*, becauſe his *duties* covered his ſins, like fig-leaves. Therefore aſke thine own heart, if it be troubled ſometimes for ſin, and if after thy *praying* and *ſorrowing* thou doſt grow well, and thinkeſt thy ſelfe ſafe, and feeleſt not thy ſelf more vile; If it be thus, I tell thee, thy *duties* be but fig-leaves to cover thy nakednes,

Rom. 7. *Paul* when hee reſted in duties, thought he was alive when hee was dead.

and

and the Lord will find thee out and unmask thee one day, and wo to thee if thou doſt periſh here.

Mans perdition is of himſelf.

Secondly, therefore behold the *Inſufficiency of all duties to ſave us*; which will appear in theſe three things, which I ſpeak, that you may learn hereafter never to *reſt in duties*.

The inſufficiency of any duty to ſave a man, appears in three things

I.

Our beſt duties are ſinfull.

Iſai. 6. 6. Mans righteouſneſſe like rags.

Firſt, conſider *thy beſt duties* are tainted, poyſoned, and mingled with ſome ſin, and therefore are moſt odious in the eyes of an *holy God*, (nakedly and barely conſidered in *themſelves*) for if the beſt actions of *Gods people* be filthy, as they come frō them, then to be ſure, all wicked mens *actions* are much more filthy and polluted with ſin: but the firſt is true, *all our righteouſneſs are as filthy rags*; for as the fountain is, ſo is the ſtream; but the fountain of all *good actions*, (that is, *the heart*) is mingled partly wᵗʰ ſin, partly with grace, therefore every action participates of ſome ſin, which ſins are daggers at Gods heart, even when a man is praying and begging for his life; therefore there is no *hope* to be ſaved by *duties*.

Mans perdition is of himself.

Secondly, suppose thou couldest perform them without sin, yet thou couldst not hold out in doing so, *Isa.* 40.6. *All flesh & the glory thereof is but grasse.* So thy best actions would soon wither, if they were not perfect: and if thou canst not *persevere* in performing all *duties perfectly*, thou art for ever undone, though thou shouldst do so for a time, live like an Angel, shine like a Sun, & at thy last gasp have but an idle thought, commit the least sin, that one rock will sink thee down even in the Haven, though never so richly laden; one sin, like a pen-knife at the beam, will stab thee; one sinne, like a little fire-stick in the thatch, will burn thee; one act of *treason* will hang thee, though thou hast lived never so devoutly before, *Ezek.* 18.24. For it's a crooked life, when all the parts of the line of thy life be not straight before Almighty God.

2. The glory of imperfect actions is but as grasse.

Gal. 3. 10.

Thirdly, suppose thou shouldst *persevere*, yet it's clear, thou hast sinned grievously already, & dost thou think thine *obedience* for the time to come can

3. Our good actions will not satisfie for sin past.

can satisfie the *Lord* for all those rents behind, for all those sins past? as can a man that paies his rent honestly every year, satisfie hereby for the old rent not paid in 20 years? all thy *obedience* is a new debt, which cannot satisfie for debts past. Indeed *men* may forgive wrong and debts, because they be but finite; but the least sin is an infinite evil, and therefore God *must be satisfied* for it. Men may remit debts, and yet remain men; but the Lord having said, *The soul that sinneth shall die*, and his truth being himself, he cannot remain *God*, if he forgive it without *satisfaction*. Therfore *duties* are but *rotten crutches* for a soul to rest upon.

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God cannot remain God, and forgive sin without satisfaction.

But to what end should we use any *duties*? cannot a man be saved by his good *prayers*, nor *sorrows*, nor *repentings*? what should we pray any more then? let us cast off all *duties*, if all are to no purpose to save us, as good play for nothing as work for nothing.

Object. To what end are our duties.

Though thy good duties cannot save thee, yet thy bad works will damn thee. Thou art therefore *not* to

Answ.

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Good duties not to be cast off, but our resting upon them.

cast off the duties, but thy *resting in* these duties: thou art not to cast them *away*, but to cast them *down* at the feet of Jesus Christ, as they did their crowns, *Rev.*4. 10,11. saying, If there be any good or graces in these *duties*, it's thine, Lord: for it is the Princes favour that exalts a man, not his own gifts; they came from *his good pleasure*.

Object. But thou wilt say, to what end should I perform duties, if I cannot be saved by them?

Answ. For these three ends.

Use 1. We are to perform good duties for 3. ends 1. To bring us to Christ

1. To carry thee to the Lord *Jesus* the onely Saviour, *Heb.*7.25. he onely *is able to save* (*not duties*) all that *come unto God* (that is, in the use of means) *by him*. Hear a Sermon, to carry thee to Jesus Christ: Fast and pray, and get a full tide of *affections* in them to carry thee to the *Lord Jesus Christ*, that is, to get a more *love* to him, more acquaintance wth him, more union with him: so sorrow for thy sins, that thou mayst be more fitted for Christ, that thou mayst prize Christ the more; use thy duties as *Noahs Dove* did her wings,

wings, to carry thee to the *Ark of the Lord Jesus Christ*, where onely there is rest. If she had never used her wings, she had fallen in the waters: so if thou shalt use *no duties*, but cast them all off, thou art sure to perish. Or as it is with a poor man that is to go over a great water for a treasure on the other side, though he cannot fetch the boat, he calls for it; and though there be no treasure in the boat, yet he useth the boat to carry him over to the treasure: so Christ is in heaven, and thou on earth, he doth not come to thee, and thou canst not go to him; now call for a boat; though there is no grace, no good, no salvation in a *pithlesse duty*, yet use it to carry thee over to the treasure the Lord *Jesus Christ*. When thou comest to *hear*, say, Have over Lord by this Sermon; when thou comest to *pray*, say, Have over Lord by this praier to a *Saviour*. But this is the misery of people, like foolish lovers, when they are to wooe for the Lady, they fall in love with her Handmaid that is onely to lead them to her: so men

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Good duties are the means by which we come to Jesus Christ.

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men fall in love with, and dote upon their own duties, and rest contented with the naked performance of them, which are onely hand-maids to lead the soule unto the Lord Jesus Christ.

Use 2. Good duties are evidences of Gods love to us in Christ.

Secondly, use duties as evidences of *Gods everlasting love to you when you be in Christ*; for the graces and duties of *Gods people*, although they be not causes, yet they be tokens and pledges of salvation to one in Christ: they do not save a man, but accompany & follow such a man as shall be saved, *Heb.* 6.9. Let a man boast of his *joyes*, *feelings*, *gifts*, *spirit*, *grace*, if he walks in the comission of any one sin, or the omission of any one known duty, or in the slovenly ill-favoured performance of duties, this man, I say, can have no assurance without flattering himself, 2 *Pet.* 1. 8, 9, 10. *Duties* therefore being *evidences and pledges of salvation*, use them to that end, and make much of them therefore; as a man that hath fair evidence for his *Lordship*, because he did not purchase his *Lordship*, will he therefore cast it away? No, no, because

because it is an *evidence* to assure him, that it is his own; & so to defend him against all such as seek to take it from him, he will carefully preserve the same: so because *duties do not save thee*, wilt thou cast away *good duties*? No, for they are *evidences* (if thou art in Christ) that the *Lord* and *Mercy* is thine own. Women will not cast away their *love-tokens*, although they are such things as did not purchase or merit the love of their husbands, but because they are tokens of his love, therefore they will keep them safe.

Mans perdition is of himself.

Use 3. Good duties honor God being used.

That God *the Father of our Lord Jesus Christ* may be honoured by the performance of these *duties*, therefore use them: Christ shed his bloud that he might purchase unto himself *a people zealous of good works*, Tit. 2. 14. not to save our soules by them, but to *honour him*. O let not the bloud of Christ be shed in vain! *Grace* and *good duties* are a Christians crown; it is sin onely makes a man base. Now shall a King cast away his Crown, because he bought not his Kingdome by it? No, because

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because it is his *ornament* and *glory* to wear it when he is made a King; so I say unto thee, it is better that Christ should be honoured, than thy soul saved; and therefore perform duties, because they honour the Lord Jesus Christ. Thus *use thy duties*, but *rest not in duties*; nay, go out of *duties*, and match thy soul to the Lord Jesus: take him for better and for worse, so live in him & upon him all thy days.

The fourth generall reason of mans ruine.

Fourthly, by reason of mans *head-strong presumption*, or false faith, whereby men seek to save themselves by *catching hold on Christ*, when they see an *insufficiency in all duties* to help them, and themselves unworthy of mercy: for this is the last & most dangerous rock that these times are split upō. Men make a bridge of their own to carry them to *Christ*. I mean, they look not after faith wrought by an omnipotent power, which *the eternal Spirit* of the *Lord Jesus* must *work* in them; but they content themselves with a faith of their *own forging* and *framing*, and hence they think verily,

Eph. 1. 19.

and

and believe, that Christ is their *sweet Saviour*, and so doubt not but they are safe, when there is no such matter, but even as dogs they snatch away childrens bread, and shall be shut out of doores (out of heaven hereafter for ever) for their labour.

Mans perdition is of himself.

All men are of this opinion, *That there is no salvation but by the merits of Jesus Christ*; and because they hold fast this opinion, therefore they think they hold fast *Jesus Christ* in the hand of faith, and so perish by catching at their own catch, and hanging on their own fancy and shadow. Some others catch hold of Christ before they come to feele the want of faith and ability to believe, and catching hold on him (like dust on a mans coat, whom God will shake off, or like burs and briers cleaving to ones garment, which the Lord will trample under foot) now they say, they thank God, they have got comfort by this meanes, and though God killeth them, yet they will trust unto him, *Mich.*3.11.

Men believe no salvation but by Christ, and so think they hold Christ in the hand of faith.

It is in this respect a harder matter to

Mans perdition is of himself.

Easier converting a man in India then in England.

to convert a man in *England* than in *India*, for there they have no such shifts and forts against our sermons, to say they beleeve in Christ already, as most amongst us do: we cannot rap off mens fingers from catching hold on Christ before they are fit for him; like a company of theeves in the street, you shall see an hundred hands scrambling for a jewel that is fallen there, that have least, nay nothing to do with it. Every man saith almost, *I hope Christ is mine, I put my whole trust and confidence in him*, and will not be beaten from this. What, must a man despair? must not a man trust unto Christ? Thus men will hope and trust, though they have no ground, no graces to prove they may lay hold and claime unto Christ. This *hope* scared out of his wits, damns thousands: for I am perswaded, if men did see themselves *Christlesse creatures*, as well as *sinfull creatures*, they would cry out, *Lord, what shall I do to be saved?*

A pretious faith got at a high rate.

This faith is a *pretious faith*, 2 Pet. 1. 2. *Pretious things* cost much, and we set them

them at a high rate; if thy faith be so, it hath cost thee many a prayer, many a sob, many a salt tear. But ask most men how they came by their faith in Christ? they say, very easily: when the Lion sleeps, a man may lie and sleep by it; but when it awakens, wo to that man that doth so: so while God is silent and patient, thou mayst befool thy self with thinking thou dost trust unto God; but wo to thee when the Lord appears in his wrath, as one day he will; for by vertue of this false faith, men *sinning*, take *Christ* for a *disheclout* to wipe them clean again, and that is all the use they have of this Faith. They sin indeed, but they trust unto Christ for his mercy, and so lie still in their sins: God will revenge with bloud and fire, and plagues, this horrible contempt from heaven.

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While God is silent, we may think we trust in him; but when he appears in his word, it will prove otherwise.

Hence many of you trust to Christ, as the *Apricock* tree that leans against the wal, but it's fast *rooted* in the earth: so you lean upon *Christ* for salvation, but you are *rooted* in the world, *rooted* in your pride, *rooted* in your filthiness still.

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Two things observable.

ſtill. Woe to you if you periſh in this eſtate, God will hew you down as fuell for his wrath, what ever mad hope you have to be ſaved by *Chriſt*. This therefore I proclaim from the God *of heaven* to you. 1. You that never felt your ſelves as unable to believe, as a dead man to raiſe himſelfe, you have as yet no faith at all. 2. You that would get faith, firſt muſt feele your inability to believe: and fetch not this ſlip out of thine own garden; it muſt come down from heaven to thy ſoul, if ever thou partakeſt thereof.

Other things I ſhould have ſpoken of this large ſubject, but I am forced here to end abruptly: the *Lord* lay not this ſin to their charge who have *ſtopt my mouth, labouring to with-hold the truth in unrighteouſnes*. And bleſſed be the good God, who hath ſtood by his unworthy ſervant thus long, inabling him to lead you ſo far, as to ſhew you the rocks and dangers of your paſſage to another world. *Finis.*

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